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September 1926

The Occult Digest

A Magazine for Everybody

ROLF

The Most Wonderful Dog in the World

THE NATURE OF MATTER

Mysteries of Life Discovered by Science

OCCULT INITIATION

The Revelation and Attainment of Occult Powers

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Vol. 2

EFFA DANELSON
Editor

The Occult Digest

A Magazine for Everybody

No. 9

JACOB BONGGREN
Contributing Editor

ROSA ZAGNONI

in

"The Invisible Hand"

presents

A TRUE STORY OF THE OCCULT

in Rome

Where Romance

Never Dies

Demonstrating the power of
The Spirit Triumphant over
Life and Death—guiding those
they still love on earth!

Important

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September

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Published Monthly by THE OCCULT DIGEST COMPANY at 1904 North Clark Street, Chicago, Illinois, U. S. A.
SUBSCRIPTION TERMS—\$3.00 a year, 25c per copy, postage paid; in the United States, Alaska, Mexico, Panama, Cuba, Porto Rico,
Hawaii, Guam, the Philippines; postage to Canada, 50c a year; to all other foreign countries, \$1.00 extra.

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Coming—

PRANAYAMA—The Secret Formula of the Ancients—

From the Mystic Shrines of the Ancient Orient

by Paul H. Skinner

Buddhist, Yoga and other ancient philosophies are imbued with a *certain* central enigmatic principle called *Jiva*, *Prana*, or *Aum*—which, once attained, hath mystic power to lift the earnest devotee to unlimited worldly and spiritual heights of comfort, health and knowledge.

Buddhists attribute this one great mysterious LIFE-GIVING OCCULT POWER to the souls of their dead ancestors—the *Vedics* to the emanation of "The Celestial Flame"—the *Shintoists* to the "outpouring of the Divine Breath"—and the Sufi to the "soul's other half in exile," but the Yogi of the Orient evolved THE FORMULA whose systematic usage of these certain PSYCHIC AND PHYSIOLOGIC principles, once developed, enable one to DEMONSTRATE this vital, regenerative LIFE-FORCE!

For the first time—scientific present-day knowledge enables you to actually analyze this sacred *working principle*—the working formula of natural laws—its uses, forces and powers—as formerly DEMONSTRATED by the Ancient YOGI, Adepts, Neophytes, Mystics and Occultists whose knowledge and miracles of phenomena have so long mystified humanity.

"THE MAN NOBODY KNOWS"—A Review

by Thaddeus Miles

Highlights of astounding revelations gleaned from Bruce Barton's book, "THE MAN NOBODY KNOWS," revealing Mr. Barton's analysis of the mystical Jesus under the merciless searchlight of modern rationalism.

WILL SCIENCE DESTROY RELIGION?

by Julian Huxley

Julian Huxley, great-grandson of the great Thomas Huxley, sees beyond the present-day horizon, giving us a glimpse of the future; "what contributions scientific method and its results are likely to make to general thought, what influence it may be expected to have as to its results and ideas when incorporated into general culture . . ."

THE MYSTERY GOD OF EGYPT

by Anita Maris Boggs

THE OCCULT IN THE BUSINESS WORLD

by Gerard K. Gerard

ASTRONOMY AND ASTROLOGY

by E. K. Gilmore

BURIED ALIVE!

by Ward Skeen

—and many other notable features.

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VOLUME 2

SEPTEMBER, 1926

NUMBER 9

Saviors of The World

BY EFFA DANELSON

SAVIORS of the world are they whose vision reaches beyond the tomb into the future life of man; whose analytic mind sees visions of centuries yet to be; who can establish a law, not by precept, bigotry or brute force but through intensified vision that reveals the hidden source of Life.

SAVIORS are they, who in their daily teachings, neither transgress nor trespass upon the rights of others; who do not trample the flower of youth or torture the aged with weird and fantastic picturing of a yawning pit or a closed door to bar their progression throughout eternity.

SAVIORS are they, who in their moments of ecstasy do not exhort nor deny the children of men the right to travel the great highway, unhampered by fangs of jealousy or claws of greed; nor in their great joy, forget their brother's need.

SAVIORS are they, who having found their way, proclaim the new found way to the children of men, revealing the pathway of life to the traveler, weary with toiling; lifting the burden of the downtrodden and comforting those who mourn.

SAVIORS of the world are they whose integrity is unimpeachable, whose iron will in sovereign rights will never weaken in the quest for truth concerning life beyond the tomb; and, unyielding to the tempter's call, press forward until the secret of the silent past is solved.

SAVIORS are they who cast a light ahead and undaunted, lift the veil to sights unseen by mortal eye and lead the way to the steep hill of progress, that men, who dare not follow may be gently led through the portal doors of time yet to be recorded.

SAVIORS of the world are they who, seeing, proclaim their sight; hearing, rejoice in their new found treasure, and share with the world the great riches they possess.

SAVIORS indeed are they whose hands toil and reap that all may be fed; whose brain and strength is given in service that man may progress and life be preserved. Makers of the Law, they have given to the world the treasure of knowledge that none may lose their way to that Eternal City of the Soul.

EFFA DANIELSON'S

“A Are We Guided?”

ARE we guided by spirits of departed loved ones? is the question on the lips of all who are no longer satisfied with the present interpretation of Life. What is this power; the ancients called “God” which is known today as “Universal Mind”? *Where* does this mind dwell and *what* power holds it in its dwelling place? What guides the philanthropist to deeds of “charity” and the criminal to deeds of crime? What inclines mothers to love *their* children and despise the child of their neighbor? What drives a father to protect his own and destroy that which belongs to another?

Are we *guided* by those who have left the *physical* field of activity or are we omniscient in our own powers of discernment? Is there lying dormant within us an unknown force brought to action *only* when our emotions are aroused?

Is this question one that can be answered by an assumed authority or must every individual in quest of this knowledge bear witness of the answer within himself?

Everybody, being a law unto himself, must of necessity answer this question for himself. One moment he may be uplifted by the presence of an exalted personality, the next moment degraded by an opposite nature or without warning may be carried into the secret chambers of his own being. There he may find chaos or perfect order. In an unguarded moment the curtain of oblivion may drop and life becomes a blank. Flesh and blood have always resisted these attacks. Physical life may exist, like a mere shell, after the light of intelligence has gone.

Who guided the spirit of the departed soul? Universal mind or the departed spirit of a loved one? Are these conditions of the human entity the result of logical or illogical action on the part of the individual himself?

W Psychic Intellectuality

WHEN the people of earth become intellectual they will free themselves from the great religious spread-eagle of ancient days. They will bridge the unknown sea of unconsciousness and realize that life is just one day of constructive activity; that motion is a driving power, moving life rapidly *forward* with a definite purpose; that the destiny of man is *not* some future time or place.

When we become *psychically* intellectual we shall be able to penetrate the air and light *cells* and intelligently command them to serve us. We shall no longer be dependent on our surroundings for supply of our needs. When we learn to vibrate in unison with life-giving elements we can draw them to us through any substance. When we become *psychically* intellectual the perfect control of our *physical* bodies will enable us to overcome gravity.

Psychic development will enable mankind to become masters of the flesh. Through this mastery every individual will be concerned in the welfare of his own body and its environment. The development of psychic intellectuality is the guiding star of salvation—the coming power which will turn the people back from the destruction upon their path.

Psychic development will open the eyes of the blind, cause the lame to walk and the deaf to hear. It is Humanity's blessing for a downtrodden and sick-at-heart world. *Develop your psychic powers and live a full, omniscient life.*

T Concentrated Religion

THE future of the church is portrayed in a vision to a psychic. The future church will be equipped with club houses, bathing beaches, baseball diamonds, golf links, tennis courts and polo fields. The auditorium will be equipped with lounging chairs and moving picture screens. Every sport will have its own radio loud speaker, enabling church members to receive the benefit of Sunday morning services while engaged in their respective recreations.

There will be a universal center from which churches and Sunday schools will receive their religious instruction. Millions of people will receive religious teachings, where today our economic system only permits thousands to attend church.

The ecclesiastical universities will become centers for commercial instruction for the religiously inclined who desire to enter church work. Ministers of the Gospel, as known today, will become a *memory* in the minds of the babes of our present generation. To the coming generations they will exist through history and legends.

Church tenets will be revised as each succeeding generation take the reins of Government. The old “*Hell and Damnation*” will *die out*. Future religion will call for cooperation with *nature's law*.

The present ecclesiastical law as set forth by Moses and the four Gospels will only be taught when in accord with demonstrated findings of science.

W Is it Fear?

WHY does the Catholic Church encourage *law breaking* in Mexico? Is it the fear of the future life after death or the fear of the church rule, that incenses the Catholics to indignation against the Mexican Government? The command of allegiance to the Catholic church as above the State, strikes fear to the heart of a Catholic in the crisis they are facing in Mexico.

Why does the Catholic church encourage law-breaking? Is it because they are determined to rid the world of all people who do not accept the Roman Catholic faith? Why should one organization declare against another for the favor of God? If there be only *one* God and he created all things, made Heaven and Hell and filled the earth with all living creatures, is it within the province of any *one* of these religious groups to say where this God shall decide humanity shall spend eternity? Is not that God's business? Has any set of people, desiring to group themselves under a name, a right to force that name upon *other* groups?

When will this strife as to *who* shall find the greatest favor cease, and those calling themselves *human* beings serve their time on earth, taking the Hell out of life *here* and now?

A God who is mighty to create a soul might use his power destroying the cause of sin that curses humanity from the cradle to the grave. Any group of people who believe in Satan should trust God to take care of them and not interfere with his manner of giving eternal life. It should be the duty of parents to guide the child in truthfulness and honesty to the age of maturity, leaving to him the choice of religion *after* he has reached the years of understanding. Were this the law, much bloodshed would be saved!

Living Editorials

THE Occult Life

THE occult life is the real life. Every thought is occult. Breathing is an occult activity. Comprehending objects with the mind's eye, is occult. Sight, though considered physical is, in the last analysis, occult. Were it not for the mind's eye the physical eye would not comprehend. The functioning of all the organs of the body are occult manifestations for they are all made manifest by the power of the mind acting conjunctively, each with the other.

The teachers of the past are to be criticized for cloaking in mystery their findings of the occult. The contention must be, where there is activity, there is registration; where registration exists, there must be a comprehensive law. Where there is a comprehensive law there can be no mystery. Lack of understanding what we see, hear and feel, causes us to misconstrue simple theories. Egotism and love of mystery is responsible for the many mystery cults abroad in the land, through contact with minds of the same calibre in the astral.

Let us reason together on these subjects of such enormous value to the future of the human race.

The occult life is not a one sided activity. Its accomplishments do *not* belong to any *one* set of men, numbered or lettered. There are no great I am's. Learning gives you distinction and makes you individually great but learning does not give you the privilege of judging the limitations of the powers of another life to understand even more fully, the things you know or in making new discoveries of which you are ignorant.

After all, a thought is occult only until it is made a reality by converting it into action through the expression of one of the five senses known as body elements, physical or spiritual, as the *vehicles* of expression are called.

Occult life is a state of inaction until called into Being through the power of perception. Perception of the occult is the result of a climax brought about by the forces of nature through combined activities of counter balances until action is taken. This Being may take the form of *good* or *evil*; all depends on what has gone before. The epithet "good and evil spirits" with the distorted explanations is responsible for the establishment of the many mysteries in the occult.

In the laboratory of the chemist the mystery of life, hidden and unhidden, will be solved.

WITHIN the Law

WE ARE within the law when we give to another his right to decide questions which pertain to his welfare. When we give the child of earth the right to choose its vocation and religion; when no act of ours becomes a stumbling block to our fellow men; when we can say of a certainty, no man owes me anything; I have paid the debt—when we can look without enmity upon the success of another—when we can still the strong desire within us to flaunt and cry our wares to those who are less fortunate than we—when above all other things we can say, I have no gift, my brother, which you do not possess; persistence on your part, will bring the polish to the surface.

We are within the law when in our fools' paradise we do not bar our brother out and take away his right to feel the thrills that we have felt or nurse the hurts as we have nursed. We are within our right when we have shouldered every care and won the evening's rest, and gone our way, leaving the road without scattered bits that cut and tear the feet of those who travel just behind.

We are within the law when we have said a last farewell to earthly life and left a song upon the lips of those we loved; when we can listen to the call of Life and have no fear of crossing o'er the bar.

HOW To Keep Well

HOW can I get well?" is a question forever on the lips of a very large per cent of the people.

Nervous strain from lack of poise is the direct cause of worry. Worry is the master destroyer of health.

But how can I keep from worrying? and you hear a tired, whining voice sounding its own death knell in your ear. The answer is, by *strengthening* your power of *resistance* and *developing* your powers of *perception*.

Learn the art of tuning out the soiled thoughts and exchange them for fresh, clean, crisp, new ones. Do this the first thing when you get up, before breakfast. Never permit yourself to go to breakfast, wearing soiled thoughts. It upsets the whole family, yourself included—is far more dangerous than a stick of dynamite in the kitchen stove. A soiled thought harasses the mind, clouds the eyes and dulls the ears, causing you to stumble over small matters and make wrong answers to problems and causes heartaches to yourself and to those you love.

The first step to be taken to *keep* well is to banish soiled thoughts from your mind. Half the diseases of both mind and body could be eliminated if such thoughts were not allowed to accumulate. Of course, little jams are to be encountered no matter how tidy and thrifty we are; but if we have a plentiful supply of clean thoughts at our tongue's end the soiled one will naturally not have a chance to navigate and if we attend to this soiled thought problem and watch carefully our speech, we will find that carefulness will be rewarded by an Aladdin lamp which always shines brightly on our path dispelling the shadows of every sort.

WHEN You Are Weary

WHEN you are weary in mind and body, the safest thing to do is to *relax*—relaxation is a safety valve to the nerves, the heart and brain.

If every person would form the habit of relaxing, if only for a breathing spell, many heart aches as well as bodily aches could be avoided.

To relax, hold your breath. Try it! Now take a long, deep breath, *exhale* quickly; then stop breathing—one second—or ten—or even longer. Do not tax your mind by counting. Then *inhale* slowly.

This is the greatest thing for tired nerves, feet or heart. It is refreshing and rehabilitating to the *life* forces. Teach your child to relax by this method and you will overcome its fretfulness.

THE NATURE of MATTER

Science is Discovering The Mysteries of Life

By HURLEY W. BEAM

FOR many years it has been definitely known that *matter*—that is, anything which occupies space, is composed of two types of particles or *positive* and *negative* charges of *electricity*. The *positive* type is called a *proton*, the *negative* type, *electron*. Both types are infinitesimally small; the proton, according to most recent determination is 1835 times heavier than the electron and a million times lighter in weight than the smallest quantity of hycopodium that will register on the most sensitive balance.

How the mass and charge of such a small particle was determined is worthy of a special paper so we shall not discuss it here except to say that on account of its electrical charge each particle is a center of an attraction force and by passing them through an atmosphere saturated with moisture the moisture condenses in droplets around the particles, and each of them becomes a center for a small droplet of water, whose *size* is determined by the *rate* at which they settle under the pull of gravity.

These electrons and protons obey all the laws of electricity, *like* charges repelling and *unlike* attracting, therefore, it will be seen that the electrons and protons being "unlike" charges are complementary or "go together." We do not know whether or not these electrons and protons are divisible into any smaller particles (the Aether Theory is temporarily out of style since Einstein's revolution in physics) but it may be proven that electrons and protons are whirling vortices in the aether, which has a structure peculiar to itself. Let me caution the reader at this point to beware of the term *particle*, we do not mean that electrons and protons are like minute grains of sand or hard lumps moving around, they are perhaps more analogous to disturbances in the aether.

Needing each other, the electrons and protons unite to form atoms. There are about 100 different kinds of atoms of varying sizes and structures. The *hydrogen* atom consisting of one electron and one proton, as a nucleus, is the smallest and lightest. Uranium, whose atomic number is 92, is the largest and heaviest, about 240 times as heavy as the hydrogen atom and yet only about $2\frac{1}{2}$ times greater in diameter. The average diameter of atoms is about one three hundred and fifty millionths of an inch. They are spherical or elliptical in shape.

The protons form a central sun around which the electrons revolve with velocities varying from 10,000 miles to 100,000 miles per second. We speak of the size of an electron merely for convenience. We really mean mass, as the quantity of matter, but this mass as we shall see later depends upon the velocity and increases with it.

The motion of the electrons around their sun is not smooth and continuous, in reality they proceed by small hops or jerks like a robin moving around a corn stalk in search of a "cut worm."

We have said that there are about 100 different species

of atoms, all composed of the same electrons and protons but they differ in the way in which their electrons are arranged around the nucleus. The difference in arrangement accounts for all the chemical elements.

According to Professors Lewis and Langmuir, except for the hydrogen atom, the electrons are disposed about the nucleus as if they lay in shells somewhat like one of those Chinese toys which consists of a concentric series of wooden egg shaped shells, one within the other. The distances between the electrons and their "sun" is relatively greater than the distances in our solar system so that while the table upon which I am writing appears to be solid it is really made up of holes. The electrons are not as firmly fixed to their sun as are the planets in our solar system. It is obvious that since electrons and protons are complementary, they require each other to balance, if there is an excess of either in the atom the antagonistic members drive them out.

We have in *radium* a nucleus that is packed full of antagonistic electrical elements and we see the electrons being kicked out with much vigor. This warfare continues until all the undesirables have been ejected, in point of time it lasts about 1600 years. Radium then becomes more peaceful. The members who have been thrown out join up with some system which is short of their kind or else they wander around for a time as ions. It sometimes happens that four protons and two electrons, which we call an *alpha particle*, will leave together. The mass or total energy of four discrete protons is 4×1.008 , or four times the atomic weight of hydrogen, but when they join up with two electrons, which carry opposite charges of electricity, energy is released and energy being mass is therefore decreased and becomes 4×1 . From this physicists will probably solve the problem of the source of the sun's energy.

It has been frequently said that there is sufficient energy in a glass of cool water to move the Chicago Tribune Tower. No doubt that statement is somewhere near the truth, the puzzle is to get the energy in a usable form. We have said that the amount of kinetic energy is proportional to the square of the velocity. For example, a man throwing a 10 pound cannon ball against the side of a ship would scarcely dent the armor but fire the same projectile with a velocity of 2000 feet per second and it will tear a hole through the steel. An electron is rather insignificant in size but if we could knock the electrons out of their orbits we would have in 1 cubic centimeter about 303 thousand billion electrons whose energy or mass is each 9.01×10^{-28} . Electrons can be knocked out and it is apparent that in such a vast number, moving with such a velocity, there is more than sufficient force to move or destroy a building.

It is more or less simple to determine the number of atoms in a liquid solution by passing an electric current through it and collecting the atomic particles deposited.

(Continued on page 30)



OCCULT INITIATION

By W. STUART LEECH, M. D.

"OCCULT Initiation" conveys the idea of being ceremoniously introduced to persons and into things heretofore unknown and unseen. Briefly defined, it is that exalted state of evolution reached by the Ego, through natural and self training in *living the life*, whereby one or more things of the superphysical are sensed by an unfolded superphysical perception. It is a *learning* to know the things of the universe by those names which they bear to the spirit of their Divine Author. It is *seeing* things from *all* sides. This is truth and truth kneels at no human shrine, seeks no carved temples, and disdains all worldly vanities. While initiation first opens up new vistas its most important results is the satisfactory experience that the physical form is only a transition and that life itself is an eternal continuation.

In many respects the word *salvation* expresses the meaning of occult initiation. Webster defines salvation as "the setting free of the soul from sin and death." The first vista in initiation grants one the first direct and perfect assurance that there is a continuity of conscience regardless of the fleshy home, thus freeing the thinker from death. It is a mental concept and an actual experience that the *Ego* by exercise of the *Will*, can be free from the imprisonment of the flesh—with an ex-

istence eternal. If it sets the soul *free* it complies with Webster's definition of *salvation* and in this important respect the two words *initiation* and *salvation* are synonymous.

The will, when clothed with the golden wedding garment, can attain initiation heights at any moment by a serene mental release from all physical surroundings; and without any cataleptic trance. There is no peculiar individual endowment and *nothing supernatural* about becoming an *Initiate*. Nature demands that you conform with *her laws*, living a constructive life; for that which is not constructive is destructive. Man is a spiritual being with part of his real self dipping down into the earth plane, tied to a fleshy form. Being temporarily embedded in the flesh; complicated with two wonderfully constructed vascular systems; (two brains, wired with two complicated highly strung nervous systems) and bound together by more than 550 muscles man is a complex machine. He possesses many bodies—a dense body, a mental body, a vital body, a desire body and many others. He teems with millions of vital cells, has innumerable ganglionic centers, ever shifting desire centers and like an unfolding plant they must, in a *natural* way, evolve to gradual unfolding and give

(Continued on page 30)

The CLASSIFICATIONS of SOCIETY

According to Pythagoras

By FRANCES FLETCHER

THERE is among human beings one kind of diversity which arises from the elemental essence of individuals; another which arises from the degree of spiritual evolution they have attained. From the latter viewpoint men may be divided into four classes which include all subdivisions and nuances.

1. With the great majority of people the will is active especially in the body. These individuals may be designated the *instinctives*. They are best adapted not only to works of the body but the exercise of their intelligence in the *physical world*, consequently in commerce and industry.

2. In the second degree of human development the will, and therefore the consciousness, resides in the soul (the sensibility reacted upon by the intelligence) which constitutes *understanding* in its true sense. This is the *animic or passionate type*. Depending upon their temperament, members of this group make good warriors, artists or poets. The large majority of men of letters and of scholars are of this kind. They live in a world of relative ideas, modified by passion or limited by a definite horizon, without having been elevated to pure Idea or Universality.

3. In a third class of men much more rare, the will has become accustomed to act primarily and sovereignly in the pure intellect, to disengage the intelligence in its special function from the tyranny of the passions and the limitations of matter, which procedure gives to all their conceptions a universal character. These are the *intellectuals*. Belonging to this group are the martyrs of a country, the poets of first rank, and especially the true philosophers and men of wisdom who, according to Pythagoras and Plato, should be the rulers of humanity. In these men passion is by no means extinct, for without it nothing is accomplished; it constitutes the fire and electricity of the moral world. Only, in them, the passions have become the servants of the intelligence, while in the preceding category intelligence is most often the servant of passion.

4. The highest human ideal is realized in the fourth class of men, who to the sovereignty of intelligence over soul and instinct have added that of *will* over their entire being. By the domination and the possession of all their faculties, they achieve the great mastery. They have attained to *unity* in the human trinity. Thanks to this marvelous concentration, which embraces all the forces of life, their will in projecting itself upon others, acquires an almost unlimited power, a radiant and creative magic.

These men have borne various names in history. They are the *primordials*, the *adepts*, the *great initiates*, sublime geniuses who metamorphose humanity. They are so rare that one may count them in history. They are scattered in time at long intervals, like the stars in heaven.

It is evident that this last category deviates from all rules—from all classification. But an organization of society which does not take into consideration the first three categories, which does not furnish to each one of them its normal function and the means necessary to develop it, is merely *external* and not *organic*.

It is clear that at a very early period the Brahmins of India formed the divisions of society on castes having their basis in the principle of the trinity. But with the passing of time this principle, so appropriate and fecund, changed into sacerdotal and aristocratic privilege. The principle of vocation and initiation gave place to that of heredity. The closed castes ended by becoming ossified, and the irremediable decadence of India followed.

Egypt, which conserved under the Pharaohs the ternary constitution of society with the castes mobile and free, the principle of initiation applied to the priesthood and that of examination for all civil and military functions, existed from five to six thousand years without changing its organization.

As for Greece, her mobile temperament made her pass rapidly from aristocracy to democracy, and from democracy to tyranny. She turned in this vicious circle like a patient who goes from fever to lethargy and then back to fever. Possibly she had need of this excitement in order to produce her incomparable work: the translation of the profound but obscure wisdom of the Orient into a language universal and clear; the creation of the beautiful by art, and the foundation of an open and rational science as successor to the secret and intuitive initiation. None the less she owed to the principle of initiation her religious organization and her highest inspirations. Socially and politically speaking, it may be said that she lived always in the provisional and in the excessive.

In his capacity of adept, Pythagoras had understood, from the summits of initiation, the eternal principles which regulate society and had followed out his project of a great reform on the basis of these truths. It was only in the tempests of onrushing democracy that he and his school were shipwrecked, his work interrupted and his word lost temporarily to the world.



THE YELLOW CAT

Will Spirit Photography Reveal Life's Mysteries?

By JOHN N. PARKER

"I TELL you, my man, there's nobody can explain it. You and your philosophy be hanged; it can't be explained away like bugaboos . . . and religion, as you say." The withered little man scratched his adam's apple reflectively, and coughed.

"There are some things we don't care to have explained away," the other man answered slowly, ". . . like religion." He withdrew an engraved cigarette case from his waistcoat pocket and lighted a white tube of tobacco. "Yes," he affirmed, inhaling deeply, "something must have gone wrong with your chemicals."

They remained silent a long interval, watching the various persons entering and leaving the lounging rooms of the Adventurer's Club.

"I've seen lots of strange things in my time, De Lancy. I've been the camera man on more than one queer expedition, but in all my life I've never seen a cat that wouldn't photograph under ordinary conditions."

"Perhaps the conditions weren't ordinary, Brown. What did the plate look like?"

"Everything else in the picture was exceptionally clear. Only this cat didn't photograph. The grass it was sitting on was even visible, and the objects behind the animal . . . I call it an animal . . . I don't know *what* it is . . ."

De Lancy smiled furtively and flicked the ash from his cigarette.

"Why did you decide to go about photographing cats in the first place? Seems a rather foolish occupation for a recognized artist. But perhaps you, ah, fancy cats?"

"On the contrary, I hate them. But this is an exotically colored animal, and . . . well, I did. That's all. I blundered across it about a week ago while doing some landscape work near here. It lives in an old house . . . very old house . . . weird, and all that sort of thing. Neighbors say the place is haunted. There's quite a legend thereabouts. I understand."

"Could I see the photograph?"

The two men stepped into the thickening fog and

crossed the city in Brown's roadster. On an ill-lighted side street the car stopped before a narrow stairway, and the two men ascended the flight silently.

"WHY the devil did you pick this location to open a studio, Brown?" De Lancy asked. "Very woozy place if you ask me."

"I didn't ask you; besides I like woozy places. I suppose that's why the cat and the old house rather fascinate me. Anyway, here we are. Wait until I can unlock the door." He fumbled with his keys, and placed one of them in the lock. As the door opened revealing a black void, something dropped to the floor, something small and white. De Lancy stooped and picked it up.

"I say, Brown, you dropped something. A letter, I think." Brown took the envelope and switched on the lights.

"I didn't drop that . . . where did you find it? Jove, it's addressed to me!" He ripped open the envelope, a puzzled frown gathering upon his forehead. Suddenly his eyebrows flew skyward and he handed the missive to his companion. These words were typewritten on grey stationery: "Better forget about the cat, my friend." That was all. There was no signature. Brown was the first to break the silence.

"Well, what do you think of that?"

"Promises to offer some excitement, to say the least. Seems as if there might be something to the affair after all."

"Well, I'll show you the photograph, and then we can talk it over."

He rummaged in the files of an old cabinet for a few rustling moments, and drew forth a print. There it was . . . A gloomy old house with broken windows. Brown took the print from De Lancy's hands.

"The cat was sitting here, right in front of the elm. You can see the bark on the tree . . . and there is no trace of a cat in the picture." De Lancy smiled queerly.

"If I had not seen that letter, I should say you were

(Continued on page 22)

THE BUILDERS OF NATURE

*What Sacred Scriptures, Classical Literature,
Mythology and Folklore Tell About Them*

By JACOB BONGGREN

XIV.

THE DEVIL, THE TEMPTER

In the world, and in every part of the world, there exist many different activities; the human organism, being a microcosm, a kosmos in miniature, exemplifies on a small scale the macrocosm. One of the activities is the elimination, the getting rid of refuse, moral and psychic as well as physical. Among human beings the position of scavenger is not generally desired. The activity of cleansing, of dealing with disgusting refuse, is avoided and despised by many; and the public executor, a moral scavenger, found himself in olden times looked down upon as an object of horror; he was classified with those criminals which he executed. According to the Bible those who acted as "the anger of the Lord" were given that work as a punishment, because they had "sinned." We have a parallel to this "sin" and its results in the story of those who did not want to incarnate in the imperfect bodies of the Third Root race, and who therefore had to perform drudgery work in the next Root race. The Bible does not give such details as the Book of Dzyan; yet it hints that those angels who had been disobedient were to act as "the anger of God," as executors of God's will, as His scavengers, His testers and His tempters. A few quotations will show it.

"Angels that kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds, under darkness unto the judgment of the great day." (Jude v. 6.)

"God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment." (II. Peter 2:4.)

"And the devil that deceiveth them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20:10.)

Those who are called "devils" were consequently angels that "kept not their own principality (or estate) but left their proper habitation;" in other words, who were disobedient, or "sinned."

It is said that they were "kept under everlasting bonds," or that they were forced to do something else, something more difficult, "under darkness," or "in pits of darkness," symbolic of the difficulty of the work, "unto the judgment of the great day," that is, until a new great rearrangement is made.

"The lake of fire and brimstone" signifies the tormenting activity, from certain points of view, of the devils. "For ever and ever," means "lasting for eons," or for very long periods of time.

Those who look upon the contrasts "good" and "evil," "light" and "darkness," "God" and "devil" as eternal and changeless dualities, find it difficult to reconcile the existence of "the evil," "the darkness" and "the devil" with that of an omnipresent and omnipotent "Father of Light," the acme of goodness. Dogmatists in the different Christian denominations, strictly adhering to "the letter that killeth," forgetting and excluding the "Spirit that giveth life," have therefore constructed an artificial and self-contradictory system of theology, a spider's web woven

around an ever-fighting spiritual duality. Those literalists forget, that if God is omnipresent, then He must necessarily include not only all that is good in space and time, but also all that is evil. If in Him, as St. Paul said, all of us, even those who are bad, "live, move and have our being;" if consequently earth and heaven are within Him, the hell cannot be excluded either, as far as it belongs to space and time. If He does not include also what we call "evil," then He cannot be omnipresent and all-inclusive. But when we look upon the seeming duality and comprehend the *relativity* of that duality, then all those apparent incongruities quickly disappear. We perceive that in the Absolute all dualities are blotted out and that in the relative every contrast has its proper and necessary place. It is plain to us, that there must be Destruction and Regeneration together with Creation and Preservation. And in this grand scheme Satan with the Jews and the devil and his angels with the Christians represent the tearing down of the old and useless for the reconstruction following upon it in the circular spiral of the Eternal One Life.

XV.

GOOD AND EVIL

THOSE who look for the Absolute in the Relative or for the Relative in the Absolute cannot find what they seek, for they are looking in the wrong direction. The Absolute has no relativity; if it had, it could not be the Absolute. Relativity rules wherever there are opposites; without opposites there is no relativity. Light and darkness, heat and cold, good and evil are opposites and as such directly related to their own contrast. Indeed, they cannot exist without each other. There are numberless gradations of each, and the opposites are inseparably united to each other by such gradations.

Good and evil, being relative because they are opposites, cannot be absolute; the Absolute being the All must include both and is therefore neither. For the Whole cannot be one of its parts. The Supreme cannot be only a fraction of All; it is the whole thing, the One without a second, or else it could not be the Supreme.

The relativity of good and evil is self-evident. That which is good for a bird is not always just as good for a fish; that which is right and natural for a lamb is not invariably so for a lion; that which is wholesome food for a cow may be indigestible for a tiger; that which is proper and beneficial at some time, or under certain circumstances, or for certain people, may be improper and hurtful at some other time, or under different circumstances, or for other people. That which is good in war and for destruction is evil in peace and for construction; that which is right on the Downward Path is wrong on the Upward, and vice versa.

In the classical mythology, that of Greece and Rome, there was no marked separation of good and evil among the majority of the divinities; these did not always act according to ordinary present day human standards of morality; they showed resentment and anger towards gods and men who had offended them, and they were partial to their friends and their proteges. A few only, the giants, the harpies, and the furies, were harmful and destructive to men who came in their way, hence they

were looked upon as wholly evil; just as if that which sometimes, under certain circumstances and conditions, is harmful to some one, could have nothing good and constructive in it for any one.

None of the earliest mythologies, as far as they are known to us, has any representative for ceaseless and invariable viciousness. Tiamat of the Babylonians was a chaotic monstrosity, like Ymir of the Eddas; both had to be killed before our present kosmos could be built up out of their scattered fragments. When Set and his brother Osiris ruled Egypt together, the former killed the latter, so that he could rule alone. He was a murderer of his brother, as Cain was of Abel; but he is not described as a tempter and a deceiver of men, nor as a jailer and a tormentor of his dupes, like Satan, the one time Archangel of the Hebrews. The giants of Scandinavian mythology became finally the enemies of gods and of men, but were related to the gods and originally at peace with them. One of the giants' brood, Loki, is described as particularly mean and deceitful; and yet in his youth he was for a long time the intimate friend and constant companion of Odin himself.

Maya of the Hindus is Illusion, and Mara of the Buddhists is a tempter through Illusion; they are hurtful to those who are led astray by them, but helpful to those who understand them, and necessary for progress towards perfection. The greatest evil that Brahmanism knows of is Avidya, Ignorance, which is just as much a misunderstanding of the nature of that which is known as an actual lack of Vidya, Knowledge. An essential part of Ignorance is the misunderstanding of such opposites as good and evil, the two indispensable guide posts along the path of evolution. For instance, it is ignorance to imagine, that any of two opposites can ever exist without the other. The relative good needs the relative evil for its existence. There can be no absolute quality of any kind with another absolute quality as its contrast. There can be only one Absolute, alone and without an equal, but there are innumerable finite relativities.

The religion of ancient Persia, called Zoroastrianism after its great founder Zoroaster, Zarathustra or Zerdusht, is generally considered the oldest dualistic religion. It is designed as dualistic because it teaches the existence of two equally powerful divine representatives of good and evil; Ahura Mazda, or Ormuzd, and Angra Mainyu, or Ahriman. The sacred scriptures of the Parsees, as the remnant of Zoroastrians is called today, say that Ahura Mazda, "the wise lord," created all the good and useful plants and animals, and that Angra Mainyu, "the spiritual enemy," created the bad and the useless. As opposites, those two divinities belong to the world of relativity; they are indeed relative and not absolute. But the religion of Zoroaster also mentions the Absolute. This One is neither Ahura Mazda nor Angra Mainyu; it is an incomprehensible entity, beyond what finite beings call good and evil; *Zeroana Akerne*, "the endless circle of unknown time." In the world of good and evil there is dualism, but in the Absolute there is none.

In the Zoroastrian faith those were called Mazdayasians who were fighting for Ahura Mazda. With him were his six individualized attributes, the Amesha Spenta or Amshaspands, "the immortal holy ones," corresponding to the Archangels of the Jews, the Christians and the Mohammedans: (1) Vohu Manah or Bahman, "good thought," the lord of light and of mildness, looked upon as the patron of cattle; (2) Asha Vahishta or Ardibehest, "perfect righteousness" or "the best," the genius of fire; (3) Spenta Armaiti or Spendarmad, Sapandomad, Stapandomad, piety or harmony, the source of fertility; (4) Haurvatat or Khordad, "salvation," "welfare," the genius

of water and of time; (5) Ameretat or Amerdad, "wisdom," or "immortality," protector of vegetation; (6) Xsathra or Shariver, "sovereignty" or "dominion," the lord of splendor and of metals. A seventh spirit or angelic messenger was later on associated with the six: Sraosha or Srosh, "obedience," angel of judgment, genius of active piety. There were also twenty-eight ieds, servants of Ahura Mazda; foremost among them was Mithra, or Mithras, the god of mystery, an incarnation of light and truth, the spiritual Sun, sometimes called the Persian Apollo. The followers of Angra Mainyu were called Daevayasians, "fighters for the daevas." A daeva (later called div) was a nature spirit who followed *druj*, "lie" or "falsity," rather than *asha*, "right" or "truth." As there were six Amesha Spenta or Archangels leading the *fravarshis* or righteous, so there were six archdemons, with a crowd of lesser demons (daeva, *druj*) as their followers, and their chief was Aeshma or Daeva. So the hosts of good and evil were direct duplicates of each other in Zoroastrianism, opposing and fighting each other everywhere in the world of opposites, of evolution and in evolution.

Good and evil, the two opposites in our world of relativity, are in religion classified as governed respectively by the Powers of Light and the Powers of Darkness. There are many degrees of light and many degrees of darkness; the two opposites run into, continue and complete each other. Light and darkness are parts of the whole, as measured by visual observation; neither is alone the whole thing; neither can exclude the other.

Light symbolizes the diurnal life of awakeness and action; darkness refers to the potential, passive, dormant life, the night side of existence.

Good and evil are like the complementary colors, into which light is divided when projected from its white undifferentiated source. Taken separately, they are distinctive and opposites; taken together they are a unity. As the complementary colors united give us the undivided white light, thus Ormuzd and Ahriman of the Parsees constitute together the whole existence, which is neither of them, but Perfection. For it includes, within the Eternal Now, the perfectibility of the still imperfect, all the good and perfect there ever was, is, and will be.

XVI.

ESKIMO MYTHOLOGY

THE mythology of the Greenland Eskimo does not split up the activity of the Nature Builders in as many divisions and subdivisions as do the mythologies of nations belonging to a milder climate and with a more complicated existence. The simple life of the Greenlander is reflected in his faith.

It is quite natural that he believes in something more important and more essential than the physical. He observes just as plainly as any other man the immense difference between a living being and a dead one; it is impossible for him to deny that something most valuable has left the empty vehicle, whether it be the corpse of a man, the carcass of an animal, or the stalk of a plant.

The Greenlander believes in the reality of his own life, and no less in the reality of life all around him. When asked if he believes in a God, a Great Being, an Overlord, he affirms it, he points to the sky and pronounces the word *Pirksomak*, which means "He up there." The Greenlander believes in *tornak*, "spirit," and he calls the Ruler of the spirits *Tornarsuk*, *Tornarsuk*, and *Tornarsuk*.

Together with *Tornarsuk* the Greenlander believes in a multitude of other spiritual beings with an activity all their own, but within certain limits. Accordingly to the

Greenlander, *silla*, "the air" or "the sky," is inhabited by generally invisible beings; their lord and master is Sillam Inua, "the lord of the air" (or "of the sky"). There is, he says, also another spirit of the air which is of the greatest importance, Sillagisortok, "the one who makes fine weather." Then there is Aviaq, a female spirit who rules over rain and snow and who wants to be propitiated when the ice does not break up and melt in springtime as usual.

In the opinion of the Greenlander, Anningait, the Moon, is a great masculine divinity. He comes down to earth to punish the disobedient. He causes ebb and flow and he makes the animals multiply. An exact parallel to this Moon God we find in the Eddas, where the ruler of the Moon is the god Nockve, also called Gevar, Nep, and Eilime, and in the Babylonian mythology, where his name is Sin. The parallel goes still further. In the Greenlander mythology, the sister of the Moon God is Malina or Ajut, the Sun Goddess. In the Eddas, Sunna or Alfrödur, the Sun Goddess, is a sister of the Moon God. But here the Babylonian mythology differs. Samas, as the Babylonians called their Ruler of the Sun, is masculine.

In the opinion of the Angakoks, who at the same time are the priests and the wizards of Greenland, as the Shamans are of the Mongols of Northern Asia, the earth is a living entity which they call Tarsoak, "the great darkness." There are also, they say, many kinds of earth spirits; a few of them are friendly to men, but the majority is considered to be unsympathetic and even dangerous.

In the rocks and near to the sea shore live the Ignersuit, "the fire spirits," also called "those below the earth." They are good natured and helpful, and their cry, like that of small children, can sometimes be heard by the Greenlanders. On the tops of the mountains dwell Makakajuit, small, naked beings, who are watching the fishermen, and who are eager to rush down and eat the fish that is caught. Then there are giants, relatives of the fire spirits; these can sometimes be seen standing up out of the sea like big pillars.

Out in the sea dwell the Kongusutarissat, "the sea spirits," who devour foxes, as soon as these animals dare to come out in the ice around the shore. On the bottom of the sea resides Imap Ukua, "the mother of the sea," like Grendel and his mother in the old Anglosaxon epic Beowulf. People's faults are supposed to sink down to her through the water in the shape of dirt. The wizards tell that they have to wipe this away carefully, or else Imap Ukua will not let men get any animals for their food.

Sargiserasak is a giant who sits in the half of a kayak (Greenlander boat) out on the sea. His wife lives away from her husband, up among the mountains. She has long claws of iron on her hands and her feet, and when it so pleases her she can scratch up mountains with them. Agajarorsiorpo is a gigantic living stone, and when he shows himself he can frighten to death all the people in a whole town. Then there is the Bear of the Sea, who comes into the fjords now and then and is so big that he can lick the tops of the mountains. Finally there are the Erquigdlit, half dogs and half men, the worst enemies of the Eskimoes, because they kill only for the joy it gives them.

It is not difficult to understand that the cold climate of Greenland, its long and severe winter, gives the Green-

lander an impression of constant fight between himself and the life inherent in nature, the nature spirits around him. And yet it is only in the monstrous dog-men, whose delight it is to kill, and in the gigantic living stones, who frighten people to death where they appear, that he sees real enemies. The giants, the Sargiserasak, who sits in half a kayak, and his wife with the long claws of iron, and also the monstrous Sea Bear, who licks the mountain tops, when it so pleases him, he wants to avoid, because there is something grotesque and uncanny in their appearance. The sea spirits who eat such foxes that dare to come out on the ice, leaving their own element and encroaching upon another, he considers to be friendly to himself, no less than the fire spirits under the earth; and the small, naked beings on the mountain tops who try to steal fish from the fishermen he looks upon more as practical jokers than as enemies. The spirits of the Sun and the Moon are his friends; and so are the spirit who makes fine weather and the one who rules over rain and snow. The Greenlander tries to be good and kind, so that the Angakoks will have less impurities to remove from the Sea Mother, and he wants to act in such a way that "He up there" may not get offended.

Knud Rasmussen, a Danish explorer in Greenland, who in the fall of 1923 was living at Arviligjuag, Petty Bay, near the magnetic north pole, wrote from there about an experience he had in that region with two Greenlanders, which to some extent touches on the faith of the aborigines. The Greenlanders, father and son, came to him in his snow hut. The father's name was Orpijaglik, "he with the willow wand"; the son's name was Kanajok, "the bull head." They recounted that last spring while crossing a stream they lost their guns. They had crossed on an ice float, were caught in the current, sucked under the ice and lost all they had. On this occasion Willow-Wand had lost a son; he had fallen under the ice and was drowned.

The father imagined that he himself had been unconscious from midday until evening. He found himself washed up on the coast, saved by one of his "helping spirits." He searched for his son, found him near the spot where he himself had been washed ashore, carried him up and began to say charms over him. He had hopes of bringing him back to life when his wife just then came from the tents that lay in the vicinity. That very day she was ill and therefore considered impure by the "helping spirits," and the charms consequently lost their power.

Charms and magic songs (the Hindus call them mantras) are, according to the Greenlander, the means to attract the attention of spiritual beings and make them help you. Mr. Rasmussen says in his letter: "We went over about one hundred legends, and I succeeded in obtaining several rare old magic songs from him (Orpijaglik). I paid him for them by recounting those I had learned from the other tribes."

These magic songs are otherwise extremely difficult to get hold of, because they are owned and employed by one person only. When once they have been recounted they lose their power. They have to be purchased either by means of valuable objects or by other magic songs. Thus I was told charms to recite before the sledge when it is heavy to make it run lightly; charms that insure a catch for men living in strange countries, and charms to say in the morning before dressing to bring luck during the day—a heathen morning prayer."

AMULETS, CHARMS, TALISMANS

¶ *A Historical Investigation Into Their Nature and Origin, Change in the Form of the Tephillim by the Jamnian Synedrion. Tephillim: Their Origin and Form from Babylon and Change in the Time of the Amoraim.*

By MICHAL L. RODKINSON

(Continued from last month)

After the new form of the tephillim was fixed by the Jamnian Synedrion and approved by the learned Hebrews of that time, the followers of R. Eliezer and R. Joshua began to seek in the Bible some support for this form of the tephillim. R. Aqiba thought that the word *totaphoth* could be explained as referring to the "four" Biblical texts placed in the tephillim, since *tot* and *phath* have in different languages each the meaning of "two." R. Ishmael was of the opinion that some support of the form could be found in the use and the omission of the two letters Vav (ו) in the word *טוטפות* as met with in the Bible, etc. Others even ventured to find some indication in the Bible as to the place where the tephillim ought to be worn; for instance, one rabbi was of the opinion that they should be worn on the left hand, basing his opinion on the addition of the letter He (ה) in the word *ידכה*, which is very seldom added in the formation of the second person in the Hebrew language, and he divided the word *ידכה* (thy hand) into two separate words, *יד* (hand) and *כה* (weak), "the weak hand"—i. e., the left hand. R. Nathan in a far fetched manner determined the place where the tephillim should be worn from the words *ושמתם* (and thou shalt place them) and *וקשרתם* (and thou shalt bind them). This he does by saying that as the tying is usually performed by the right hand the place of tying consequently must be on the left hand. Others endeavored to find in the Bible still other ceremonies to be observed when tying on the tephillim. R. Eliezer maintained that the ceremony of wearing the tephillim must be private and not public, and made it out very ingeniously by emphasizing the words *לך לאות* (to thee for a sign), i. e., *לך לאות לאחרים ולא לאות* (for a sign to thee and not for others). Similarly did R. Isaac and R. Jehuda. See Phyl. Rit., p. 108.

All these attempts to find in the Bible some support for such things was with the intent that the people should adopt the reforms of the Synedrion, and to put an end to their habit of wearing talismans of other kinds which bore inscriptions engraved on the outside. The reason which influenced the Synedrion and the other learned men to change the form of the tephillim was because they wished to prevent the people from idolizing them, as those of other religious creeds did, and as afterwards the Christians idolized the cross and pictures of their Messiah and apostles.

Having then in view these two things; to strengthen the

belief in the tephillim and to prevent their being regarded as objects of worship, the rabbis always in the first place endeavored to give much value to them by describing them as "God's Word" and by finding some foundation for them in the Bible to oppose those who claimed there was no Biblical authority whatever for their use, and then they endeavored to prevent the common people from wearing them too often and so in the course of time giving them a superstitious reverence. Therefore all their writing and speaking on the subject was from a purely theoretical point of view, as they themselves wore them either very seldom or not at all.³⁶ But all these precautions were in vain, for those who worshipped Jesus as the Messiah soon learned to obey all these restrictions as Pharisees and at the same time not to abandon their own principles.

The Jewish Christians, who were not entirely separated from the Pharisees and who adopted all the reforms of that sect but who in addition believed in Christ and his resurrection, had also adopted this new reform in regard to the tephillim. And so they also wrote the "four texts" on parchment and placed them inside the cases, and at the same time employed every available means of propagating their own doctrines. For this purpose they painted the outside of their *tephillim* red, as in memory of Christ's blood. The Pharisees then immediately passed a resolution forbidding this color for the *tephillim* as being unsightly (*Menachoth* 35), and then the Christians adopted the threeheaded letter Shin (ש) of the Hebrew alphabet as a symbol of the trinity.

From the tradition known as "*Holachoth le Moshe mi-Sinai*" (the tradition given to Moses from God on Mt. Sinai) and which prescribes the letters Daleth (ד) and Jodh (י) for the *tephillim*, which are not admitted by the *Tosephoth*, we may judge that these two letters were placed upon the *tephillim* by the Jewish Christians. The ד was the abbreviation of *דוד* (בן-) "son of David" and the י of *ישוע* "Jesus." These were used together with the ש, emblem of the trinity. The true meaning of these letters they endeavored to conceal from the Pharisees by explaining that ד and י together with ש (ש) had the meaning of *שדי* "The Almighty." The Jewish Christians employed different emblems and colors and ascribed to them certain relations to Christ, and therefore the Hebrew authorities of those times forbade also the painting of *tephillim* white or green (*Beraitha* 37), which before was permitted, and only the black color was allowed. (*Ibid*

³⁶ In our Phyl. Rit. we have mentioned all who did not abandon their use of *totaphoth* or *tephillim*, and they were very few.

³⁷ In the Jerusalem Talmud (*Berachoth* II., Par. I.) the following explanation is given of the "Ramaim." A traveler once on Friday evening deposited some money in the hands of a man whom he took for an honest one, because he wore *tephillim*, and when the traveler

demanding his money the man denied that he had received it. This is the explanation given to the word *רמאים* by the Amoraim; but it can also be explained as referring to the Jewish Christians who deceived the Pharisees into thinking that they agreed with them in everything.

35, *Shabbath* 28) With the same object in view the Hebrew authorities, inasmuch as they had not the power to displace the word שְׁרִי of the *tephillim* even though the Jewish Christians gave it their own meaning, considered it wise to add to the letter Shin (ש) one more head, thus שׁ, making a letter which had no existence in the Hebrew alphabet, and explained that these four heads indicated the unity of God in the four quarters of the world. They then abolished the three-headed Shin.

The Amoraim of the middle of the period when they flourished, who found so many restrictions in regard to the *tephillim* adopted by those before them, endeavored to increase the number of restrictions. Still they did not want to abolish the *tephillim* altogether as did the authorities of Jerusalem, who prohibited their use on account of the "treacherous people" (רַבֵּי אֵימָן).³⁷ And although we find even among the Amoraim of Babylon some who used to laugh and jeer at the use of *tephillim* (as for example, Plaimo and Roma bar Tamri). (See *Chulim*, 13, and our *Phyl. Rit* 37 and 57.) They nevertheless did not go further than to increase yet more the number of restrictions and in this way diminish their use. From all this originated the eighteen rules and regulations in regard to writing and wearing *tephillim*. It was done by the latest Amoraim of Babylon.³⁸ Afterward the number of restrictions was still further increased, and at last they were forbidden to be worn by women and common people and were replaced by another kind of talisman called *Gishrei Mochsan*,³⁹ and so the *tephillim* became scarce and in the course of time they were only known in the literature of the Mishna and Beraitha and among the Amoraim. The latest Amoraim who preceded the *Rabanim Seborai*, raised the question among themselves why the ceremony was so little in use.⁴⁰ This is the history of the rules⁴¹ and regulations, and the change⁴² in the form of the *tephillim*.

CHAPTER VI.

THE sudden change made by the Jamnian Synedion in placing the inscriptions inside the *tephillim* instead of upon the outside, together with the fact they were only worn (and very rarely) by the learned, provoked people of all classes to acquaint themselves with the form and order of the inscriptions. There was nothing mentioned about them in the Mishna except that there are "four Biblical texts." The fact that the Synedion assembled, passed a resolution showing a majority of them in favor of changing the outside form, was not mentioned. Nor were these changes included in the ten new reforms adopted by the school of R. Johanan ben Zakkai, as these reforms were immediately to be put in practice. Accordingly the Amoraim began collecting information concerning the inside form of the *tephillim* and unexpectedly found a *Beraitha* on the subject (origin unknown). (*Menahoth*, 34.)

The *Beraitha* read: "In what order shall the four Biblical texts be placed (in the cases of the *tephillim*)? The texts beginning with 'Sanctify to me' (Ex. 8: 1-10) and 'When the Lord shall bring thee' (Ex. 8: 11-16) shall be placed in the right; the passages beginning with 'Hear O Israel' (Deut. 6: 4-10) and 'If ye hearken'

(Deut. 11: 14-20) shall be placed in the left." And to this article was annexed the question "But do we not find in some places the contrary order?" Abbai, reading article and question, explained them as not opposed to each other, giving the following explanation, "There it means to the right of the wearer, here it means to the right of the person looking at them on the wearer." "There" and "here" is expressed by the word שָׁמָּה. But this explanation of Abbai also needs explanation, Abbai did not say if "there" refers to the *Beraitha* or "here" to the question or *vice versa*, as in the Talmud we often find comments made first upon the latter part of a question.

From the question itself cannot be distinguished if in some other place the texts "Sanctify to me" and "And when the Lord shall bring thee" were to be placed in the left and the texts "Hear O Israel" and "If ye hearken" in the right, or that "Sanctify to me" and "Hear O Israel" were placed in the right and "When the Lord shall bring thee" and "If ye hearken" in the left. Hence this obscure explanation of Abbai became the cause of adopting four different styles of *tephillim* worn on the head and two different styles worn on the hand. There were four different authorities; the style of *Rashi* (R. Salomon ben Isaac) and *Maimonides*, the style of *R. Tam* (Jacob) the style known as *Schemusche Rabba*, and the style of *Rabad* (R. Abraham ben David of Paskira). These dispute with one another in the Talmud. The different styles of *tephillim* are:

THE TEPHILLIM WORN UPON THE FOREHEAD

According to Rabad (ראב"ד)	According to R. Tam (רבנו תם)	According to Shemushe Rabba (שמשה רבה)	According to Rashi and Maimonides (רש"י ומב"מ)
Right of the "Wearer"	Right of the "Reader"	Right of the "Wearer"	Right of the "Reader"
Ex. 13: 1-10.	Deut. 6: 4-10.	Ex. 13: 1-10.	Deut. 11: 14-20.
קדש ל'י	שמע	קדש ל'י	והיה אם
Ex. 13: 11-16.	Deut. 11: 14-20.	Ex. 8: 11-16.	Deut. 6: 4-10.
והיה כי	והיה אם	והיה כי	שמע
Deut. 11: 14-20.	Ex. 8: 11-16.	Deut. 6: 4-10.	Ex. 8: 11-16.
והיה אם	והיה כי	שמע	והיה כי
Deut. 6: 4-10.	Ex. 8: 1-10.	Deut. 11: 14-20.	Ex. 13: 1-10.
שמע	קדש ל'י	והיה אם	קדש ל'י

THE TEPHILLIM WORN UPON THE ARM

According to both	According to both
Ex. 13: 1-10.	Ex. 13: 1-10.
Ex. 13: 11-16.	Ex. 13: 11-16.
Deut. 11: 14-20.	Deut. 6: 4-10.
Deut. 6: 4-10.	Deut. 11: 14-20.
קדש ל'י	קדש ל'י
והיה כי	והיה כי
והיה אם	שמע
שמע	והיה אם

Without commentaries upon the *Beraitha* we would believe the question as to the order of the four Biblical texts does not relate to the order of their position after being located inside the cases but to the order after which they used to be engraved on the outside of the cases of the *tephillim*. They were supposed to have remained in the same order after they were placed inside the *tephillim*.

(To Be Continued)

³⁷In our *Phyl. Rit.* (p. 208) we gave an account of all these Halachoth with the name of the author of each one. The author of the most of them was R. Jeremiah, who emigrated from Babylon; one of them is from R. Hamael, who stated that it originated with R. Hamael. Another Halachah originated with R. Jose bar Bibi, who is mentioned by Frankel in the Introduction to the Jerusalem Talmud as being nearly related (third kin) to the Amoraim. Bibi, his father, was not of Jerusalem, but of Babylon as is explained in the Hebrew. These were all authorities of the Babylonian Talmud. No authority of the Jerusalem Talmud has stated any Halachah le Moebe Mi-Sinai on the *tephillim*. In the Babylonian Talmud there are some Halachoth stated in the name of Abay, but Maimonides and the Tosaphot are unwilling to admit them. One Halachah was stated in the name of Raba or Rabi Pappo, but it was not put in practice.

³⁸See our *Phyl. Rit.* in many places, and also Dr. Dushak in *Ebber* Sappir, p. 14.

³⁹Many of the Amoraim were approved when they only once per-

formed the ceremony of wearing the *tephillim*. Among the good and pious things ascribed to Rabbah, the founder of the Babylonian Talmud and the most prominent man of that time, was counted the fact that from time to time he wore *tephillim*. The wearing of *tephillim* was abandoned only afterward in the time of the latest Amoraim.

⁴⁰It was not allowed to wear them when asleep, nor when thinking of a woman, and the wearer must always bear in mind (*Shulchan Aruch*, *Orach Chaim*, 378. Our *Phyl. Rit.* Ch. VII.).

⁴¹The *tephillim* of R. Hija were tied and sewed with common twine strings (not with animal strings) (*Makkoth* II.). Hyrkane, the son of R. Eleazar used to fasten the *tephillim* with strings of tephel. We have given only a few changes in the form of *tephillim* which were adopted by the later Pharisees, but have not mentioned many changes adopted by the Terebinth (*Megilla*) and by the Samaritans, according to the opinion of Mr. Herzfeld (II, p. 223) who claims to have found the word *tephillim* in an ancient Samaritan manuscript. There were some who wore round *tephillim*, etc.

ROLF

The Most Wonderful DOG IN THE WORLD!

Can You
Solve This Psychic Riddle That Has
Baffled European Scientists? Whether Man,
Spirit or Innate Intelligence Is the Director
of Rolf's Almost Human Intelligence?

By
PETER GRAY WOLF



—Courtesy of Dog World

HE WAS ROLF, "the thinking dog," an airedale terrier belonging to the wife of Dr. Morkel, advocate, of Mannheim, Germany. The good lady had no idea of Rolf's powers until one day, playfully she said to him—"Rolf, what is two plus two?"

The dog patted her foot four times!

From that time she began seriously to educate him, working in the quiet patient way that one would adopt with a dumb child. There were at the time in Germany some thinking horses called the Elberfeld Stallions, animals which were startling Europe with their feats of mind. Rolf was soon up to them, making accurate complicated calculations in mathematics, reading written sentences, and communicating ideas and feelings by a code of taps with the paws. He could understand the sorrows and joys of the household. One day Mrs. Morkel was weeping, her daughter having just left for boarding school. She felt a soft touch. There was Rolf. He tapped out—"Mother not cry; makes Rolf sad."

The Morkels were good Catholics, but when some visiting ecclesiastics put theological questions to the dog, and he answered according to the Catholic view, they were surprised. Herr Morkel asked Rolf where he got his information, and the dog with his habitual truthfulness answered "Catechism Fritz." This referred to the religious instruction of the Morkel's son Fritz, a period at which Rolf was always present.

On another occasion Dr. Volhard came. He was a man of science, level-headed and critical. Among the questions were:

Dr. Volhard—"What is an animal?"

Rolf (after thinking)—"A part of the primitive soul."

Dr. Volhard—"On the other hand, what is man?"

Rolf—"Also a part."

A painting of a dead bird was shown him. The bird he said "had gone to the primitive soul."

Dr. William MacKenzie of Genoa, in No. 52 of the *Archives de Psychologie*, January, 1914, describes his three days' experimenting with the dog. Here are a few reactions:

Dr. MacKenzie—"How are men different from women?"

Rolf—"Trousers."

Dr. MacKenzie—"How does a dachshund differ from you?"

Rolf—"Other feet."

(The dachshund has very short legs. This is what Rolf means.)

Once when the doctor stroked him, for some reason he growled. Mrs. Morkel scolded him. Then he said: "Rolf nice, not bite." At the next sitting he tapped out: "Rolf love Dr. MacKenzie."

After the Doctor left he wrote a letter to Rolf, who was very pleased with it. He ran around the house after the elder daughter insisting she should take down this: "Dear Mr. MacKenzie—come soon; never go away; bring pictures; yours too. Love—Rolf."

One day when Mrs. Morkel was out walking with Rolf a rough looking fellow came up to her. The dog, giving a great spring, fastened in his throat and was with difficulty removed. Afterwards someone asked him "What are we talking about?" and he answered: "Man bad, Rolf help mother."

The following is from the London Times, June 15, 1914: "Consciousness in animals is, as was remarked in the Times of June 13, 1914, undeniably a question of extreme difficulty. Every one remembers the widespread interest taken in the account of the 'thinking horses' of Elberfeld, which appeared in the Times of July 4, 1913. It was reprinted and commented upon all over the world. Since then a journal has been established to deal entirely with the matter of animal consciousness. It is edited by Herr Karl Krall, the owner of the famous thinking horses, and is intended to be the organ for the Society of Animal Psychology. Its title is 'Tierseele' (Animal Souls)."

"The third number of this periodical contains an official history of the Mannheim dog 'Rolf,' by his mistress, Madame Morkel. Some particulars concerning this 'reasoning dog' were given in the Times of April 15, by Mr.

(Continued on page 34)



The former
DUCHESS OF MARLBOROUGH

THE Atrophic ["A" (not) and "trophic" (nourished)] Type designates the individual who is insufficiently nourished, whose digestion and powers of assimilation are subnormal. For that reason he is predisposed to mal-nutrition; often tuberculosis, though with proper care, living in a favorable climate on easily digested foods adapted to his constitution, he will not be sickly and may live to an old age. The average life span of the Atrophic type is low. Hospitals and sanitariums for the tubercular are mostly filled with these people.

The *Mental-Osseous* Type have a large head, especially large forehead or intellect, weak vital powers, tall and slender build, unable to increase weight, are characterized by long arms and legs, long neck, long hands and fingers with convex nails; long angular face, more or less sunken cheeks.

They usually dislike water and bathing because water, cold drafts, moisture have a bad physiological effect on their system. They lack hardihood, endurance and vital strength but are able mentally. The men are usually about 6 ft. in height while the women are about 5 feet 11 inches, very slender and narrow in build. Sometimes their heads are square-shaped like that of Mary J. Holmes (see illustration) while others have a very narrow face and head but always "bony" in makeup with an osseous-mental temperament; the bones, nervous system and brain in the lead.

Atrophics are ever eager to learn, study and understand, loving books, science, philosophy, literature and sometimes mechanics—better than they love humanity,

DO YOU Belong to The Atrophic Type? *Character Analysis*

By
EMILY H. ROCINE

sport or recreation. When the youth of this type are frivolous, seeking excitement and gay life, they become reckless, undermine their overestimated vitality and soon go to the grave.

Natural born bookworms—these Atrophics read and study while others sleep, being fond of late hours. Their habits, once fixed, remain unchangeable for years until suddenly they change them only to persist just as strongly in a new direction, whether in religion, occupation, study or tendencies. Their diseases are chronic, their headaches may persist for years, suddenly cease, when some new pathological complication appears, only to

go on as unceasingly as the former headaches.

The Atrophic is a cast-iron individual in will, determination and persistence but weak in vitality. He has fixed moods. Everything seems different to him than to other people. When interested in a given study or work he becomes impatient when night comes. If he gets angry, he stays angry. He seldom changes. If he becomes gloomy he grows more gloomy. Many are excellent observers but fall into moods of absent-mindedness which may continue for weeks causing other people to think they are odd.

Active intellectually but passive in body

How to Never Grow Old

WHEN you have reached two score and ten and all the world seems dark, don't stop at each milestone and fret, for a future lies before you. So when lost within life's stream, don't fret and worry. The goal is still in sight. Sit down and rest, for you have already passed one-half of the journey. You need that rest to release the stored-up energy that will lead you out to combat and to conquer. This energy is not the property of any one single individual. It is yours the same as mine, only waiting self application, for what you are has been made possible by mental associations.

This idea is not based upon theory, but is established by practical application of mind cultivation rightly directed. These are the hidden forces that reveal the unity of our mind powers, giving us the psychic principles of divine law and its fulfillment. When once you are in direct command of your higher and nobler self, there is no limitation to your achievement, for success is like true courage that knows no fate or luck.

When you are lost amid life's tumult, sit down and collect your wandering thoughts in silence, alone. Shut out of memory all unpleasant thoughts. Open wide the windows of your living soul to the sunlight and love that surrounds you, for life is governed by thoughts as we rightly direct them. Believe what you ask will be given. Breathe deep of nature's life-giving forces, for there is no tonic that can rebuild the fallen tissues of our body like the pure air which we inhale.

After you have indulged in a few body exercises before an open window, upon arising in the morning, your mind forces will soon answer to the call of nature's strength. After a short rest, begin to collect your thoughts and map out the duties of the coming day, and work then will lose all its terrors.

When you have complete control of your inner being, begin to compare and analyze yourself. Call yourself by name. Open a direct conversation as if you were speaking to another person, because in reality you are. Believe you are the

THE ATROPHIC One of 19 Chemical Types of PEOPLE

¶ The Nineteenth of a Series of
Articles on Chemical Types!

they are slow in bodily movements and speech but vigorous in thought and study. Their brain substance is fine and compact like gold. Sometimes they are brilliant but usually low vitality defeats them. If an Atrophic is happy and satisfied with his associates and environment he is stronger in vitality but cannot endure gloom and unhappiness.

Being a sedentary worker, his work should not over tax the body. They should never live in a basement. Creative planning and detail work is the directing tendency of their talent for these careful accurate workers generally choose scientific pursuits, literary, philosophical

or mechanical pursuits. Though brilliant and intellectual are not as a rule generally successful amongst people. Positive, aggressive, they make enemies and are indifferent about it. They become managers, office executives, chemists, accountants, mechanics, office men, teachers and authors, critics, engineers, architects, draftsmen, etc.

Predisposed to certain ailments when their vitality runs low they may suffer from bone tumors, curvature of the spine, inflammation without seeming cause (lack of calcium in the system), malnutrition, chronic bone rheumatism, pus formation, hemorrhages, rickets, tuberculosis and



The famous Author
MARY JANE HOLMES

usually subject to most children's diseases in their youth.

In the Atrophic type the cause of tuberculosis is not germs and miasms as much as a weak physical brain, a poorly constructed circulatory system, malnutrition, poor oxidation, poor circulation and elimination, active nerves and brain. When vitality is low the Atrophic lacks calcium phosphates, blood salts, phosphorus, and generally does not reside in the proper climate, altitude and temperature. This constitution is naturally weak in the medulla (chest brain), limited in the functions and powers of respiration and oxidation—unable to secure sufficient oxygen for tissues and blood because of a too weak action of the lungs, cannot eliminate the impurities of the system. Breathing increases the life forces. Man can live 40 to 60 days without food but not more than 2 to 4 minutes without oxygen. Proper breathing can stimulate the feeble. The vital principle is in the heart, lungs and medulla of the brain. People weak in the medulla are weak in digestion and lack the essential lung area and oxygen-holding capacity in the air cells of the lungs. Thus the blood is not duly oxygenized.

They require sunshine and rarefied air, a stony, sandy soil, a diet rich in fluorine element, calcium, sodium, chlorine, neurologically or easily assimilated animal oils. They should eat small meals but often; use an abundance of citric fruits, goat's milk, and vegetables of sodium element like celery, okra and spinach, green vegetables, salads with grapefruit juices, clam broth, sea food like crabmeat, lobster broth, and other phosphorus foods.

When You Are Fourscore and Ten

By
W. Marshall Dodd

master of all you see. Go deep down into the very center of your being. If after a few minutes of self deliberation you are still blind to your real self, don't give up. Begin again.

Always keep before you one thought—see nothing, hear nothing else. Believe what you seek is possible. Accept no other thought and in that faith you can move mountains.

Remember your greatest enemy in life is your individual self, because you are blindly led by the blindness of "evil" thinking. When you are in doubt, stop thinking at random. Collect your thoughts. Speak to your central control power. Open wide your vision of life. Remember the body is composed of two separate elements; one is spiritual, while the other is physical. These two elements act in unison, as one.

If you are lost to human reason, don't give way to evil passion. Don't rant and scold and turn the dull, cold ear of indifference to the warm, balmy air of bliss-

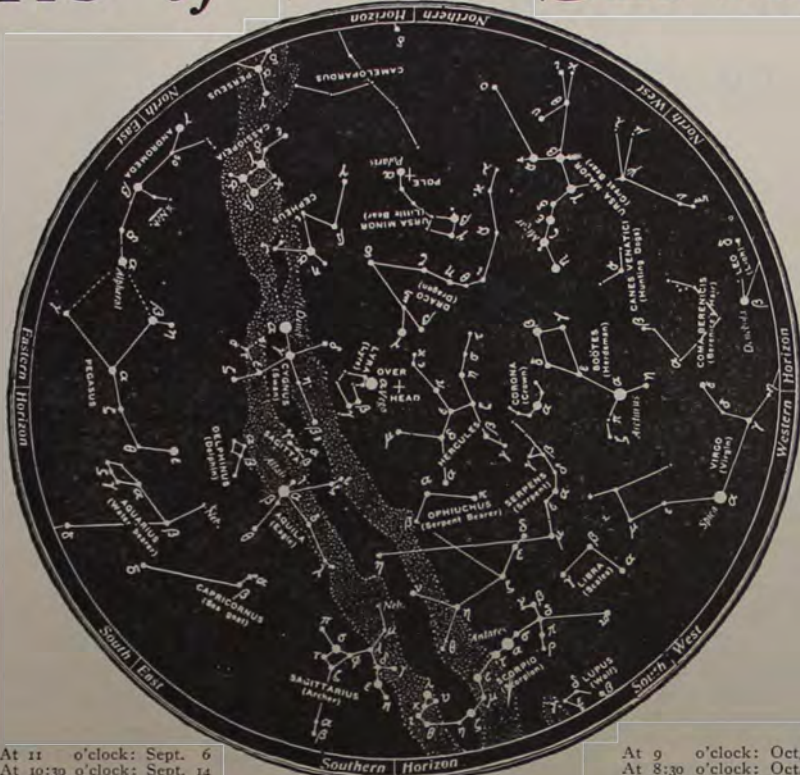
ful youth. Get up and shake the dust of time that now seems to cloud your better reasoning forces. When once you can fortify yourself against the common evils of life, then will you view life in a different light; but as long as your mind is distorted by perverted sensations, so long will you reap the harvest of an early mental decay.

After all, what is ambition but surplus mind energy invested in human action, when once your awakening leads you out to combat and to conquer? No matter how lowly you may have been born, nature always provides a way whereby you can better your own condition. The wrecks we find upon the shores of time are often made by self-seeking. If you are lost to self and reason, gather yourself together, reassert your former powers, fill your soul with the sunlight of day, breathe deep, tell yourself that you can let the hammer blows strike upon the anvil of time until your whole being rebounds with the force of its blows—and nothing can stop you!

STARS of SEPTEMBER

An Outline
of
the
Heavens
During
1926

Astronomical
and
Astrological
Helps
for
Students
and
Laymen



At 11 o'clock: Sept. 6
At 10:30 o'clock: Sept. 14
At 10 o'clock: Sept. 21

At 9:30 o'clock: Sept. 29

At 9 o'clock: Oct. 7
At 8:30 o'clock: Oct. 14
At 8 o'clock: Oct. 22

NIGHT SKY

SEPTEMBER AND OCTOBER

It is easy to find the stars! If the desired constellation is between the center of the chart (which represents a point directly overhead) and the words "Northern Horizon" on the map—face north and hold the chart so that the words "Northern Horizon" are directly below the center of the map. Do likewise for stars in the south, east and west. A star just visible to the average eye on a clear moonless night is said to be of 6th magnitude, one distinctly brighter of 5th magnitude, and so on up to the brightest stars of 1st magnitude.

These Star maps, by courtesy of "Scientific American," may be purchased in sets of six for the year, for 10 cents.

bill of Cygnus are so arranged as to form a large and regular cross; the upright piece lying along the Milky-Way from N. E. to S. W. while the cross piece representing the wings crosses the other at right angles from S. E. to N. W.

Arided or Deneb Cygni, in the body of the Swan is a star of 1st magnitude, 24° E. N. E. of Lyra, 30° directly N. of the Dolphin, is the most brilliant star in the constellation, situated at the upper end of the cross. It comes to the meridian at 9 o'clock on September 16th.

Sad'r, a star of 3d magnitude, 6° S. W. of Deneb, situated exactly in the cross, or where the upright piece intercepts the cross piece, is about 20° E. of Lyra.

Delta, the principal star in the west wing or arm of the cross, is situated N. W. of Sad'r at a distance of about 8° and is of 3d magnitude. Beyond Delta, towards the extremity of the wing are 2 smaller stars 5° apart and inclining obliquely to the N.; the last of which reaches nearly to the first coil of Draco. These stars mark the west wing; the east wing may be traced by stars very similarly situated.

Gienah is of 3d magnitude, in the east wing, just as far E. of Sad'r in the center of the cross as Delta is W. of it. This row of 3 equal stars, Delta, Sad'r and Gienah, form the bar of the cross and are equidistant from each

(Continued on page 36)

DELPHINUS, the Dolphin—situated 13° or 14° N. E. of the Eagle, consists of 18 stars including 5 of 3rd magnitude, but none larger—easily distinguished from all others by means of the 4 principal stars in the head, in the form of a diamond, pointing N. E. and S. W. This cluster is known by the name of Job's Coffin.

Another star of 2d magnitude in the body of the Dolphin 3° S. W. of the Diamond is marked Epsilon. The other four are Alpha, Beta, Gamma, Delta. Between these are several smaller stars, too small to be seen in presence of the moon.

The mean declination of the Dolphin is about 15° N. It comes to the meridian the same moment with Deneb Cygni and about 50 minutes after Altair on September 16th.

ASTROLOGY. Ptolemy ascribes Delphinus like Saturn and Mars. It gives simple appearance, cheerfulness, dissimbling, duplicity; love of sport, but little happiness. Fondness for pleasure, ecclesiastical affairs and travel but danger of suffering from ingratitude.

CYGNUS, the Swan, is a remarkable constellation situated in the Milky-Way, directly E. of Lyra, nearly on the same meridian with the Dolphin. It is represented on outspread wings, flying down the Milky-Way, towards the S. W.

The principal stars which mark the wings, body and

LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

The Hollow Globe

Recent expeditions to the North Pole have stirred recollections of a theory advanced by John Clives Symmes, of Ohio and New Jersey, a century ago, that the earth was hollow and habitable within, and that the northland was really a gaping aperture into a wonderland. Records of his efforts to lead an expedition into the Arctic area to prove his theory are in congressional archives, and congress all but appropriated a sum of money to discover the "North Hole." Symmes, in a circular addressed to "all the world," said:

"I declare the earth is hollow and habitable within, containing a number of concentric spheres, one within the other, and that it is open at the poles. I pledge my life in support of this truth and am ready to explore the hollow, if the world will support and aid me in the undertaking.

"I ask 100 brave companions well equipped to start for Siberia in the fall season with reindeer and sleighs on the frozen sea. I engage we find a warm, rich land, stocked with thrifty vegetables and animals, if not men."

Symmes was a man of standing, a retired officer of the Revolutionary War, and his theory found many adherents. He had collected almost enough money for his expedition when he died in May, 1829. His grave at Hamilton, O., is marked by a hollow sphere, to commemorate the theory he held.—*Grit*.

Atlantis

PARIS.—Now that the north pole has been flown over twice, and automobiles are traversing the Saharan wastes of Africa, a society has been formed to rediscover a continent lost to sight for some 11,000 years.

The Society for the Study of Atlantis is a group that believes a continent in the Atlantic ocean once connected the old and the new worlds and that its existence is the explanation of various language, anthropological and other problems. The society hopes to establish the former existence of the island continent by seeking out all traces that remain, just as in 6,000 years or so, the existence of Japan might be proved from families that had scattered abroad, if the islands disappeared.—*Great Divide*.

A Pagan World

There are 576,000,000 Christians in the world; 1,116,158,000 non-Christians; of the Christians, 280,000,000 are Roman

Catholics; the total number of Protestants, 167,000,000; total number of Eastern Catholics, 121,000,000; of non-Christians, 310,925,000 are Confucius and Taoists; total number of Mohammedans, 227,040,000; of Hindus, 215,512,000; there being more Christians in Europe than any other continent, 390,000,000; while in North and South America there are 81,000,000 Christians.—*Reason*.

Music Cure

It seems only a short time ago that we were hailing Kubelik, the famous violinist, as a wonderful boy prodigy. He is enthusiastic about the curative power of music, of which so much is being heard.

"I believe that many ailments can be definitely cured by music," he said. "Not long ago I underwent an operation, and the only anæsthetic I would allow the doctors to give me was music—one of Mozart's Symphonies. By giving my mind entirely to contemplation of the music I was unconscious of pain; in fact, I did not feel a twinge the whole time!" —*Tit-Bits*.

Brain Messages by Wireless

A Cambridge scientist, Dr. E. D. Adrian, F. R. S., has invented a remarkable instrument that makes it possible to record messages sent by the brain to nerve centres. The instrument, a kind of wireless receiving set on a miniature scale, has three valves, an amplifier by means of which the nerve impulses are magnified two thousand times, and a photographic plate. The valves pick up the nerve messages just as a wireless set picks up signals; they are recorded on the photographic plate in Morse-like dots and dashes.

If you prick your finger the affected nerve fibre is immediately stimulated into sending a message to the brain in the form of minute electric oscillations, and these tiny oscillations are now being investigated with the aid of the instrument in question.

The instrument is so sensitive that it records the messages sent to the brain of a frog when the creature's skin is gently pressed or pinched.—*Tit-Bits*.

The Miracle Fakir

Most interesting Rahman Bey, fakir from Entrea (Italian Colony in the Sudan), is daily publicly demonstrating (New York) suspended animation, immunity to fire, anesthesia, loss of pain sense, burial while in cataleptic state and other of the seldom seen feats of Oriental fakirism new to most Occidentals.

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The Yellow Cat by John N. Parker (Continued from page 11)

drunk. As it is, there is something deucedly strange about the whole mess. I wonder who sent the letter?"

Brown replaced the photograph, and answered:

"I don't know. There was no one in sight while I was there. The place was too unoccupied and deserted, if you get what I mean."

"I believe I do. Of course, don't think for a minute there is anything supernatural about it. I suggest you look out for prowlers, it might cost you your precious life . . . you might get knifed . . . although I do not know but that dying would be a pretty good method of getting out of this miserable business of living . . . I suppose there is something about that cat's color that will not photograph ordinarily." He seated himself upon a stool and drew out his cigarette case. "You know, Brown, if it wasn't for cigarettes I suppose a man's life would be utterly devoid of pleasure. Natural pleasures don't seem to suffice in modern society. Now in my opinion . . ."

"I'm not interested in your blamed Hedonism, old man. 'Life is real; life is earnest' . . . and in parting leave behind you' . . ."

"All I ever left behind me was broken-hearted women and debts . . . But this isn't getting at the cat's history." Brown sat erect.

"I'm going to that house to get that cat, De Lancy. Something tells me . . . well, do you believe in reincarnation of the soul?"

"No . . . because I do not believe in the soul. Who ever saw a soul? What does one look like? How does . . ."

"Never mind about the soul. I believe in them, and I've lived in India long enough to know that there is lots occurring we never see the inside of. In fact, I used to be rather intimate with a Buddhist priest . . . as intimate as a white man ever gets with a Hindoo."

"What's that got to do with the cat?" De Lancy demanded.

"Well, old thing . . . switch on that other light . . . will you . . . there . . . that's better . . . as I was saying, it has just occurred to me that perhaps the cat is the reincarnation of someone . . . I wonder . . ." He gazed into the shadows reflectively. There was a mystery in his sunken eyes and dry face that stilled his interlocutor. Suddenly he arose.

"Let's go! I want to think. Tomorrow I shall get the cat, and I want you to come at ten."

"Night?"

"Yes . . . night!"

THE following evening at ten, De Lancy rapped upon the door of Brown's apartment. A dark-skinned little Mexican opened the door.

"Mr. Brown is expecting me, I believe . . . De Lancy."

"Ah, *si!* please to enter, *Senor* . . . wan moment . . ." and he was gone. Brown, attired in a pale silk dressing-gown brushed aside the portiers and shook his hand warmly.

"Yes, yes, I was expecting you . . . to be late as usual . . . now, in the next room . . ." he again brushed through the portiers, De Lancy at his heels, ". . . you see the cat!" He turned abruptly to the servant who was watching the two men with interest.

"*¡Sta bueno, Ramon, puedes irte* . . ." The Mexican bowed slightly and disappeared.

" . . . Deucedly hard time I had catching it too," he continued, "until I began to talk to it, then for some fool reason or other, it came right up to me."

Upon the hearth, the cat erected its ears, wrinkling its forehead, watching intently. It was a beautiful animal, and entirely yellow, a rich yellow. De Lancy noticed some long bleeding whelps across its back, almost hidden by fur.

"You rather skinned it up trying to catch it, didn't you?" he asked.

"Why no." He looked at the scratches. "That's strange . . . looks as if it had been beaten . . . or . . . no, that's what it is . . . someone has whipped this cat . . . and soundly too, if I am any judge."

"She ought to be whipped . . . I hate cats . . . Seems as if . . ." The cat arrested his next words by arising quickly to her feet and snarling at him savagely. Then she walked stiffly across the room and laid down in the opposite corner.

"Well I'll be hanged!" the offended man ejaculated. "One would say the blasted brute understood English, eh what?"

"I'm convinced of it," was the surprising retort. "She won't let me touch her, and of all the queer things, she doesn't eat meat. Imagine a cat not eating meat!"

"Must be a religious fanatic of some sort," De Lancy observed dryly. Brown made no comment upon this remark, but opened a table drawer and withdrew several small photographs.

"I tried making her picture again today, in several poses . . . Do you see any cats on these?" He thrust the prints at De Lancy, who eyed him skeptically.

"As I said last night, Brown, there must be some peculiarity in the animal's color that will not allow her to photograph."

"Yes, I remembered that when I made the exposures. I took several after the cat had been rolled thoroughly in the coal bin and was as black as Adam's sin. Confounded mad it made her, too . . . eternal feminine again, I suppose."

The telephone in the anteroom rang startlingly, and Brown left the room to answer. De Lancy listened distinterestedly as his friend grumbled a sour "hello" into the mouthpiece. Brown hated telephones, he remembered, and smiled. Words from the anteroom surprised him.

"Say, who in hell are you anyway?" he heard him demand. A pause, then the receiver banged against the hook. Brown reentered the room.

"More complications," he announced. "Someone advised me again to keep my nose out of the cat's business."

"The deuce you say!"

"Oh, Ramon!" Brown called loudly. The servant appeared almost too promptly, and Brown addressed him in swift Spanish. The Mexican nodded and left the room.

"No ordinary man can get past Ramon," he explained. "He's bad. Carries a *machete* that would cleave a man from pate to shoe soles. I think something will come of this little message."

"Look at the cat!" De Lancy suddenly shouted. She had come out from the corner and was watching the two men with great yellow eyes, watching as if she were weighing every word that fell.

"I'm going to try something, De Lancy," Brown whispered softly. "Do you remember your French?" The other nodded, puzzled.

"*Bien alors, je vais tuer cette chatte. Je vais la tuer maintenant, par bleu!*" Both the men watched the animal. She made no sign, but remained staring with yellow orbs.

"Evidently she does not understand French," Brown whispered, "which all goes to prove the soul does not become all-wise after the death of the body." He raised his voice. "I said . . . I suppose you understood, De Lancy . . . that I am going to kill this cat at once." There was an instant tightening of the muscles of the beast. Brown smiled.

"I thought so," he said. "The cat understands English. Of course, I do not really intend to kill her." He was watching covertly. She relaxed again, and laid upon the carpet and appeared to slumber.

"This is getting eerie," De Lancy muttered. "I can't just make it out."

"Of course you can't! Tomorrow I intend to converse with the cat. Who knows but that it can be effected? I shall ask it simple questions, and tell it to make certain signs for 'yes' and others for 'no.' Yes, I think that inside a very short time I shall be at the bottom of this affair. I am convinced that she has the soul of a person who originally lived in an English-speaking country."

"I have my doubts about a cat's ability to understand a language," De Lancy

(Continued on page 24)

THE HERESY OF PROHIBITION

The Editor of Brann's Iconoclast, in one of the most cryptic, but forcibly elucidating treatises yet published upon prohibition, says with well-founded facts to support his declarations, that "For a number of years our ship of state has been drifting from her moorings—drifting into strange waters amid dangerous rocks."

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"Volsteadism is nothing but an insane attempt of Government to make people righteous or temperate by a law based upon the FORCE IDEA. This fanatical departure from right principles is responsible for the wave of violence and crime now sweeping over the nation and menacing the stability and existence of American institutions.

"Unless we return at once to the old land-marks of true Americanism, repudiate this political heresy and restore the action of government to right principles, conditions will continue to go from bad to worse. Both reason and experience demand that Columbia retrace her steps from the quagmire of criminal absurdities into which she has been led by the FORCE IDEA. The time has arrived to substitute truth for fallacies, sanity for hysteria, reason for fanatical clamor, temperance for prohibition and orderly liberty for straight-jackets. Unless America has the courage to do this, it is only a question of time when mob government, dominated by irresponsible leaders, will supersede the constitutional form of government established by Washington and Jefferson. It would be both insane and criminal to sacrifice American institutions on the altar of FORCE and abandon a system which for more than a hundred years has challenged the admiration of the world, and under whose glorious banner of stars America has become the greatest and most prosperous country upon which God's sunlight ever fell."

The Political problem of mankind is to combine three things: economic efficiency, social justice, and individual liberty. The first needs criticism, precaution and technical knowledge; the second, an unselfish and enthusiastic spirit, which loves the ordinary man; the third, tolerance, breadth, appreciation of the excellencies of variety and independence, which prefers above everything to give unhindered opportunity to the exceptional and to the aspiring.—John M. Keynes.

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The Yellow Cat by John N. Parker (Continued from page 22)

hazarded, "my own theory is that the cat is something of a trained animal. But so far as its being humanly intelligent is concerned, that is absurd, and of course, that business about its possessing another's soul is utter balderdash." He paused for breath.

"You'll see. Suppose you come around within a couple of days, and I'll show you something that will blast your materialism." The suave little Mexican bowed De Lancy out the door, and he heard a key turn in the lock as he pressed the elevator button.

DE LANCY was awakened rudely the following morning at seven by the incessant jangling of the telephone bell. He lifted the receiver, mildly cursing persons who rang other persons at ungodly hours of the morning. Brown's voice soothed his ire.

"I say, old man," he began in his usual clubman manner, "I wonder if you would run over here right off. I've something really interesting to show you." Under ordinary circumstances De Lancy would have told him to go to the devil, and with gusto, but there was something of suppressed excitement in the little photographer's voice which caused him to tug madly at his shoes, and to sail out into the corridor, buttoning his vest as he sailed. He jammed an impatient finger upon Brown's doorbell, chafing at the delay.

"Who is it?"

"De Lancy. Let me in. What the . . ." The door opened and he walked inside. Brown, unperturbed, smiled and said:

"Rather sudden, aren't you? Come into the library, I've something to show you." De Lancy followed him into the vaulted, book-filled chamber, still shadowy in the hazy penumbra of daybreak. There, stretched upon the carpet and bound securely with a heavy cord, lay a man whom he had never before seen. A cruel red slash ran from his throat across his chest and shoulder, and was bleeding slightly in spite of a dressing. The man was unconscious. De Lancy said nothing. He was thunderstruck.

"That isn't all," Brown told him. "I told you I would have something interesting to show you soon." He crossed the room and drew the draperies from the front of a small cabinet. The great yellow cat lay inside, stone dead. Its furry throat was cut from ear to ear, and the blood was clotted in the hair about the wound.

"Who did it all?" the visitor managed to inquire.

"The stranger killed the cat," he was told, "with a knife, before Ramon got him. That *machete* is a cruel weapon. Did you notice the gash across that man's chest?"

"Yes. Has he had medical attention?"

"Certainly, but the doctor was a friend of mine and I persuaded him to hold his tongue until I can investigate."

"Why should he have killed the animal?"

"That's what I don't know yet. But I shall, nevertheless."

Something told De Lancy that he would.

"What are you going to do now?" De Lancy asked.

"Photograph the cat, of course!"

"What?"

"Photograph the cat, you ass. Do you suppose I am going to pass up an opportunity to see whether death alters the condition of the body metaphysically? Of course I shall photograph the cat." He went inside the other room and returned with a camera and a tripod. He dragged the cat to the sunlight and erected his apparatus. It was an affair of a very few moments, and he slipped into his overcoat, commanding De Lancy to follow.

"Where are you going now?"

"To develop the plate. Where would I be going, I ask you?" De Lancy subsided, and the little investigator soon unlocked his studio door and entered the dark room. His companion seated himself in the waiting room, and, while smoking a cigarette which he barely tasted, proceeded to arrange events in their chronological order.

Evidently Ramon had surprised a nocturnal prowler in the act of killing a yellow cat, and had chopped at him with his terrible *machete*. That much was plain. But why, in the name of all that was logical, should a stranger kill a cat, and above all, why choose the middle of the night to do it? But he would learn soon enough, he told himself. And in spite of his natural incredulity, he was anxious to see the plate which Brown was developing. The door of the dark room suddenly burst open, and the photographer entered excitedly.

"It's here! It's here!" he announced.

"What's here?"

"Something. I don't know yet. I'm afraid to say. Wait until I get to the window." He crossed the room and held the plate before the light.

"Come over here," he commanded quietly. "Who is it?" Brown held the plate for him to see.

"Who is it?" De Lancy gasped. "Who is it?" He looked at the negative and recoiled with astonishment.

"Why, it's a woman," he said. "A woman, and her throat is cut. By the gods . . . her throat is cut!"

"Right again, but who do you suppose cut it?"

"Is this the right plate?"

Brown looked at him disgustingly. "Of

course it's the right plate," he snapped.

"Then how did this woman's picture get on it? And where the devil's the cat? . . . Where is the cat?"

"The woman is the cat, you idiot! They've changed places. Can't you see?"

"Yes, but how could they?" De Lancy demanded.

"Your materialism again, my friend. How often must I tell you that there are things which cannot be explained?"

"Yes, but . . ." An objection was forming. Brown cut it short.

"COME on! We're going over to the newspaper office . . . over to the *Herald*."

"What for?"

"Shut up and come on." The little man was becoming irascible.

The two men entered the *Herald's* newsroom together, and Brown stopped at the city editor's desk.

"Where's Smythe?"

"In the 'morgue'." Brown banged the door of the "morgue" . . . the adjoining room . . . that queer dusty place where a newspaper files its data concerning everybody and everything. A pale young man was placing a handful of clippings in a brown envelope.

"What's up now, Sherlock?" was his greeting.

"I want to find out who this is." He handed the pale young man the plate. Smythe's eyes went wide.

"Where did you get this?"

"I took it, of course. Think I laid it? Who is she?"

"If you took it, you ought to know who it is," was the reply. "That's a photograph of Madeline Gregg who disappeared here three years ago. Lived with her uncle in the old Gregg mansion west of town. Never did find out what became of her. So she was murdered, eh? . . . Gad, what a story? When do we get it?"

"Get me the dope, and you'll get the story all right." And for the better part of half an hour Brown occupied himself with arranging mentally the facts surrounding the disappearance of Madeline Gregg . . . what few facts there were. Then he thanked the pale young man, and with De Lancy, left the office.

THEY returned to Brown's apartment, he moody and taciturn during the ride. The stranger was conscious when they arrived, and was eyeing the alarming figure of Ramon sitting near him with his huge jungle knife across his knees. Ramon stood back at Brown's entry. The latter spoke to the prostrate marauder.

"Well Gregg, I thought I'd tell you that I know all about the disappearance of your niece, and the information con-

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ARE PSYCHICS BORN or Developed?

Light on a Much Debated Question!

ALL people are born *psychics*. This power must be cultivated to bear fruit just as the muscles must be exercised before they can demonstrate their strength.

Every part of the body is brain matter and every part of this brain matter carries its psychic registrations. Psychic power is the strength which comes from development just as power within your muscles follows use of the limbs. You have no power until you use it. No one knows he possesses psychic power until it manifests; no two persons manifest Life the same; as every individual is a law unto himself.

Everyone is born with the power to see and hear beyond the five senses. Psychic power can be manifested without this sight or hearing. It is often manifested in strength alone. Your whole body can become vibrant with psychic power carried into it by an outside influence and again it can become vibrant with psychic power developed within your own being. While it is a thing that you cannot qualify, weigh or measure it is tangible and can be recognized, not only by the individual through whom it manifests but by those to whom it manifests.

One person develops the power to see, another to hear. Seeing is ordinarily called *clairvoyance* and hearing *clairaudience*. There are as many different names for this power as there are different degrees of manifestation. If you want to experience the benefit of your psychic power you must learn to become the thing that you want to know. Fill your being with the emanations of a tree and for the time being you are manifesting a tree. Your being can be filled with the emanations of an animal and you can manifest as an animal, a bee, a flower or a bird. These things are perhaps not common knowledge but they exist because it is a natural law.

Research as yet, has brought very little but differences of opinion instead of definite results for the reason that no two persons can give each other the privilege of having *The Truth* unless it is the self same truth that they themselves have manifested.

Regardless how much one may know, another can not possess it unless he himself has an equal amount of development of the same kind for one must become the manifestation to possess it.

Every one manifests psychic power, but if you were told that when you go to sleep you travel from your body, forage in the great universe of universes and gather the strength, knowledge, qualities

and quantities of things that you use during the day you would not believe it. You would say "If that were so I would be conscious of it." You are conscious of it but you do not register it with one of your five senses and for that reason you have not reflected it into the *physical mind* chambers. A thing that does not register in the physical mind chambers cannot be a truth unless one becomes cognizant of the fact that he has another mind chamber with a greater power of registration than the physical mind.

The majority of people connect the mind with the physical brain. Mind is not an organ of the physical brain. When anything happens to the physical brain, mind cannot register; therefore, the five senses are impaired and we do not express intelligently—many times not at all.

All sight is psychic sight, relatively speaking. Everything registers on the psychic nerves and is transferred to the physical nerves. Just how much the physical brain can register depends entirely on the life forces which are being expressed through the individual. We sometimes say of another "He used to have such a wonderful brain but since that last sickness or that accident—he never has been the same." What is wrong? What was it that something happened to? Was it the mind or the Life itself? Was it not the physical brain? Did not the reflector of the physical brain become dim that the mind could no longer register?

If we had eyes to look beyond the physical dimensions and ears developed that could hear we would learn that the person whom we think has lost his reasoning power, has in reality lost none of his reasoning power. He has lost the power of expressing but not the power of hearing, seeing, knowing and understanding.

When this great psychic question is fully brought to the people and the people accept it as natural law without mystery, man will realize that within him, unused and unknown, is an eye that can penetrate all substances, physical and otherwise—an eye that can claim all distance and embrace all time.

It is time for man to be through with quarreling and with the non-essentials of living and begin to realize that reposing within him is a reflector that can catch every object.

He accepts the theory that there is a mind that is omniscient and omnipresent but he is not willing to concede that he is that mind. All the forces in Nature are

(Continued on page 38)

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ASTROLOGICAL DAILYGUIDE for SEPTEMBER

By Haasan Osiris

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4. Unfortunate. Remain quiet.
5. A pleasant day. Keep moving.
6. Favorable for domestic affairs, but be careful in business.
7. Progressive business day.
8. Day inclines to activity. Avoid accidents.
9. Not a favorable day for important matters. Remain quiet.
10. Good day for all important things. Travel, write letters, visit, etc.
11. Excellent business day. Push all interests diligently.
12. Mixed influences prevail. Be careful.
13. Avoid inharmony. Do not mix with opposites.
14. Adverse influences operate today.
15. Same as yesterday.
16. Excellent influences predominate. Keep busy.
17. Same as yesterday.
18. Favorable for minor affairs.
19. Avoid quarrels. Unfavorable for friendships or visiting.
20. Same as yesterday.
21. Unfavorable for important things. Use discretion in all important matters.
22. A good business day. Push all affairs.
23. Doubtful. Start nothing new. Keep mind occupied.
24. Unfavorable. Remain quiet.
25. Same as yesterday.
26. Excellent aspects culminate today. Make use of them. Push business.
27. Adverse. Avoid inharmony, disputes, accidents, etc.
28. Same as yesterday.
29. Excellent day for all important and minor affairs. Push affairs to limit.
30. Mixed influences rule the day. However mostly good. Manage affairs with a great deal of prudence today and you will succeed.

MY STARS—AND WHAT THEY SAY

Cusps of the Twelve Zodiacal Signs

By HAASAN OSIRIS

LIBRA-SCORPIO

October 23 to October 29

PERSONS of this cusp are brilliant, original, constructive thinkers having a progressive nature. Their actions are usually cool, reserved, contemplative and practical.

They usually succeed in business due to combined influences of these courageous signs; Libra supplying the excellent mentality and foresight while Scorpio offers versatility, capability and practical energy making a well-regulated basic temperament conducive to much elasticity and direct appliance to the fundamentals of life.

Fond of mystery they often create a secretive mysterious condition around themselves where in reality no cause for secrecy exists. They like to appear different and one of their greatest drawbacks to progress is their tendency to expound this fad and pretend to be withholding grave secrets about their own characteristics.

These people admire flattery, and a little praise goes a long way towards getting the best out of this individual. They are active, and too often act from impulse, but due to their profound intuition cleverly surmount difficulties into which they have allowed themselves to become entangled, thereby attracting a great amount of admiration for their courageous efforts.

Their health is often afflicted through carelessness and lack of determination in times of threatening disaster. By controlling anger, ambitions, passions and self-confidence they can be brilliant personages.

SCORPIO-SAGITTARIUS

November 23 to November 29

THERE is danger of over-exertion for these people. They are restless when idle and if regular employment does not occupy their entire time usually have several side-lines of employment which, unless they use a great deal of moderation—usually improbable, they exhaust their vital energies and become irritable, impatient and gloomy. They should learn above all, self-control and exercise their will-power, which is well pronounced in their pastimes.

These people have great courage, will fight for recognition in their chosen profession until they drop in the attempt, if not forthcoming easily. They are keen observers, good judges of human nature, inclined to be strangely prophetic, often astonishing themselves with their foresight. They possess great occult powers, many forms of psychic phenomena, such

as clairvoyance, and magnetic healing.

They carry their ideas and resent outside limitations and do their own thing, not allowed to do their own thing, exploitation. They gain by the sheer force of determination gain money from various sources.

Generous and often extravagant they believe money was made to be used and find it difficult to save, carelessly live a literal "hand to mouth" life. They are often compelled to take opportunities for investment due to their finances—usually unfortunate. In their opinion, they sometimes gain by speculation in their most fortunate line.

SAGITTARIUS-CAPRICORN

December 21 to December 27

ADVENTURE, romance and the unknown are the due attributes of this cusp. As musicians they excel in the highest degree. Their romantic nature often leads them to a theatrical life. On the stage in story-books and on the stage do they find the true interpretation of their ideal of what life should be, and are often disappointed in friends who do not measure to their ideals in affectionate associations.

These travelers become restless with mediocre surroundings but feel perfectly at ease in Bohemian environments. Disappointments in friends often influence them to censor humanity with inclination to live a hermit's life, often impossible on account of threatening financial conditions.

They aim high and aspire to positions of renown and public eminence; usually attain their desires by persistent application and practical usage of their idealistic tendencies.

Fond of home, they meet obstacles trying to establish same, becoming discouraged and careless in their behavior, sometimes lowering themselves to association of those beneath them in character or station of life. This, they must overcome to attain the highest degree of prosperity.

These natives have many talents and abilities but inclined to scatter their forces and seem confused which course to follow, often trying many and completing none.

Too independent and combative, they often bore their friends with their sensitiveness to minor displeasures, making "mountains out of mole-hills" of unimportant affairs which annoy them. With proper education these people become fairly famous in public life.

CAPRICORN-AQUARIUS

January 21 to January 27

NATIVES of this cusp have a wide range of possibilities—may be successful in one of many things, as their talents run to all lines of endeavor and they readily adapt themselves to new conditions and employments. They learn easily and through quick perceptive qualities rise steadily to the head of all departments of life with which they become associated.

While not spendthrifts, they are not stingy but pleasantly economical and reasonably saving. The ambitions are great and they usually attain them by tireless, progressive endeavors.

Their suspicions are easily aroused, inclined to jealousy, then suddenly assume a "cold" distant attitude toward those concerned with their affections. They are sensitive and a kind word goes a long way with them. They love display and adornment of the body—like to appear well-to-do, and unless care is taken will usually strive to move in circles of society beyond their means which later turns out disastrously.

They are clever hosts and seldom lack many friends. They have admirers in all walks of life—may easily mingle with the upper or lower classes, retaining their poise and individuality.

Very independent—they fight their own battles, expecting others to do likewise. Nervous tension may annoy them but proper daily hygiene can overcome it.

They are commanding in business and usually make valuable assets to any organization where dependable co-operation is required.

AQUARIUS-PISCES

February 20 to February 26

THESE individuals have a dogmatic tendency, are frequently disgusted with conventionality, but are broad-minded when convinced.

They have many possibilities of becoming successful, but due to lack of determination often live a modest life when they could become influential in the world. They are day dreamers. They visualize great accomplishments, long to be pre-eminent in their efforts, yet haven't the patience or perseverance to accomplish their desires. They easily fall into a rut and only sad experiences pull them out of it.

They are artistic in temperament, love beautiful surroundings, and an orderly home, yet cannot keep it so themselves. Their mind soars in ethereal space far above materialism. They should "come down to earth" face the facts of life as they find them here. The highly-developed of this type make rapid strides in advancement, while the other class of this type linger behind waiting for someone to spring an idea that they may elaborate upon without spending unnecessary efforts

(Continued on page 35)

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LISTENING IN ON W-O-R-L-D (Continued)

Millions of Worlds

That on entering 1926 our world has lived only half a millionth of its allotted span, and that there is every reason to believe that the human race has a lifetime of nearly a million billion more years, were the assertions of Dr. F. R. Moulton, of the University of Chicago, at a meeting of the American Association for the Advancement of Science.

Basing his statements on recent astronomical discoveries, Dr. Moulton said:

"Such things as plants, animals, mountains, and even worlds whose evolution has been considered important, are trivial compared with the galaxy of suns. In fact, the birth and destruction of planets are insignificant incidents in the developments of the system of a thousand million suns of which our own is a minor member."

Among the newest things in the universe are men who have achieved full human stature within the last hundred thousand years, and civilization within the last ten thousand, says Dr. Moulton.

"Our world will come to an end when our sun passes close enough to another sun to bring ours into collision with another solar system. From the resulting debris new planets will be born to start on new million billion year careers.

"There are millions of other planets thousands of times as old as the earth, and it is highly reasonable to suppose that some are inhabited by beings, vastly more advanced than we are in intellect, character, power, social organization, and control over the forces of nature.

"With monumental egotism our predecessors assumed that the human race was the principal purpose of creation. Modern science shows that not only are other planets of our solar system somewhat similar to the earth (and two probably suited to the abode of some sort of life), but also that half or the thousand million suns are similar to our own sun. They are the same size, are composed of the same materials, have the same temperatures, and radiate the same amounts of light; moreover, they pursue their ways just as our sun does.

"It seems probable, therefore, that they, too, have planets. Naturally, some of these planets are very much younger than our earth and are at stages at which the first steps in evolution are being taken. Others are older than our earth.

"It is not asserted that all or even a large fraction will ever be suited to the abode of life. In our solar system, apparently, life exists only upon three of the planets—Venus, Earth, and Mars. Nevertheless, the number of inhabited planets might well be hundreds of millions."—*Tid Bits.*

ASTROLOGY

By Haasan Osiris

EDITOR'S NOTE: This column is conducted for the benefit of our readers as far as time and space permit, but neither publishers nor editors assume responsibility for accuracy of answers. To receive definite answers to your problems you must send the minute (if possible), hour, date, city and state of your birth. Inquiries without this information, or of no material benefit shall be treated as anonymous. Address Astrologist, The Occult Digest, 1904 N. Clark Street, Chicago, U. S. A.

H.E., Canada—Would I be more successful to take up my brother's proposition, or take up aviation?

A—I advise you to accept your brother's offer, as aviation does not look successful for you all years of your life. Only a few show good aspects for same.

G.A., Calif.—Will I succeed in business? Will I marry again?

A—You would succeed in certain lines of business. You do not state what lines. Two more unions are shown in your chart, but only one seems to result in marriage.

J.R., Calif.—Will I ever marry? What line of business will I be most successful in?

A—Two unions or marriages are shown for you. Possibly only one results in marriage. Successful in managing, or employment in connection with common commodities, female necessities, food-stuffs, drugs, sundries, and dry goods generally.

E.A., Calif.—What is best profession for me to follow? What locality is best for me?

A—Teaching is a good profession for you, but preferably in an Agricultural college. Also agent for real estate would prove satisfactory. Horticulture also in your line. Any occupation in connection with earthly materials. California, Pennsylvania, New York, hold favorable planetary environments for you.

I.H.S., Wash., D.C.—What line of work am I best suited to? Will I ever marry?

A—Good at teaching, speaking, traveling, lecturing, acting, organizing, representing, secret service, etc. More than one union or marriage is denoted for you by the stars.

J.K.T., Calif.—What profession am I best adapted for, law, medicine, or dentistry?

A—Dentistry is not in your most fortunate lines. Best aspected in your star-map is law, next best, medicine.

G.M., Calif.—Is there any change coming soon? What type of person could I agree with best in marriage?

A—No important changes this year are progressed. Agree best with Cancer or Scorpio, preferably the former. Also with Capricorn and Virgo. Slightly well with Taurus.

A.G.M., Mass.—Will things be brighter in the future than the past?

A—The turning point in your affairs for the better should come in about three years.

J.H.N., Canada—Is there anything in this world I can make a success of?

A—The reason you have made slow progress is because you are working against planetary influences. You have mechanical skill and would be successful as mechanic, traveler, salesman, foreman, agent, representative, or dealing in general merchandise, groceries, etc. Also successful in conducting oil and gas stations.

B.D., N. Y.—How can I best unravel the labyrinth of life and solve some of the problems confronting me?

A—You undoubtedly need a Full Life Horoscope.

A.B.W., Canada—Can I better myself by leaving here? What is best location for me?

A—According to what line you expect to undertake in new location. California looks more promising for you than other place mentioned.

M.E.J., Canada—What year will I marry?

A—Approximate dates can not be foretold, except by progressing the planets for every year of life, until marriage or union is found. Space forbids doing so here.

L.E.S., Calif.—Will I make a business change in near future?

A—No important changes are denoted until early next year.

A.H., Colo.—What about the party referred to?

A—He has a very capable wife. Too progressive for him to keep pace with. He is victim of his own undevelopment.

S.E., N.Y.C.—What position should I take up as my life's work?

A—Real estate brokerage, mechanical lines, electricity or dramatic work.

J.H., Neb.—Will I ever marry? Should I sell my property now and move to another city?

A—The marriage proposition is denoted by three unions in your birth-chart. Two incline to marriage and one does not. No.

NEWS OF PSYCHIC ACTIVITIES

Psychical Research, Spirit Philosophy and Phenomena

Psychism

CHICAGO—Dr. Weller van Hook, Professor of Surgery at Northwestern University School of Medicine, before the *Medical Roundtable*, recently stated that "The field of medical research should be widened to include occultism, Freudism, the mystery of death; . . . occultism . . . should no longer be a matter of pseudo-science" . . . "I believe from personal experience . . . by attending a few spiritistic seances that there are phenomena . . . that should be studied. Medical men should not leave investigation of such matters to Houdinis."—*National Spiritualist*.

Insanity

Dr. Frank Ballard, President Theosophical Society (Sheffield, England), said recently in a scathing criticism of the press, whose articles characterized spiritualism as one of the quickest routes to insanity, that latest statistics showed that Christian clergymen became insane in the ratio of 1 to every 179, while of spiritualists the ratio was 1 in 711. Every week two clergymen lose their "reason" while every five weeks three physicians

suffer the same fate.—*Sheffield Daily Telegraph (England)*.

The Fox Monument

A one foot \$100,000 monument to the Fox Sisters (of Hydesville, Wayne County, New York) will be erected by Spiritualists in Rochester, New York, to be dedicated by Sir Arthur Conan Doyle the following October.—*Reason*.

Ghost

LEWIS, Kan.—A ghostly woman in black who digs—nightly—in a lonely spot in a pasture is the tale of N. H. Johnson, veteran Editor of *The Lewis Press*, and others who made an expedition to corner the midnight misery woman. Armed with flashlights, they waited—were startled, heard a woman cry: "My poor baby, my poor baby"—in tones of anguish and despair—then a muffled sobbing, a half-moaning of the black clad figure who began to dig. After watching a few moments the flashlights beamed—a scream ripped the night air—at the blaze of light—and men rushed to the spot where the figure was seen—only to find the ground intact—and Mr. Johnson is still baffled!—*National Spiritualist*.

ASTROLOGY ANSWERS (Continued)

H.D., Conn.—Please indicate my best geographical locations.

A—Pacific coast, except Southern California. Central New England states, Atlantic coast to North Carolina, Great Lakes states, and Rocky Mountain states.

L.B., D.C.—What line of work would I be most successful in?

A—Your most fortunate lines are nursing, drugless healing, chemistry, writing, managing, artistry music. Gemini was ascending at your birth which gives you some success with acting. Cinema work better than the stage. You'll encounter many difficulties along the way.

Mrs. E.D.H., Mich.—Shall I be happy financially this year?

A—You will not suffer seriously from your accident. Can collect damages if managed with prudence. Your land is, I judge, a failure. You are unfortunate in lands. This is an unimportant year in regard to finances. Better next year.

M.A., Pa.—What year will I marry?

A—Date not foredestined unless it shows up in Progressed Reading for present year. No marriage in sight this year.

J.D.H., Cal.—Shall I continue as bill-poster?

A—You should soon find advancement or promotion in present position. Quite adapted to your nature. Birthdate sent not in harmony with you. Be careful.

Mrs. J.H.P., Cal.—Would I be successful on small acreage or way-side stand?

A—You should be successful on small acreage, or dealing in earthly materials, gas, oils, etc. Filling station good for you. Most fortunate places on high land or mountainous districts at least 200 feet above sea level.

L.S.M., Minn.—Is optometry best vocation for me?

A—You have chosen one of your proper and fortunate professions. Choose cities near large bodies of water, preferably in sunshiny, dry climate, approximately 10 to 150 feet above sea-level.

E.T.P., N. J.—Is my present vocation best, if not what?

A—Your present vocation satisfactorily fortunate. Try journalism on the side. Chart shows probability two marriages or unions.

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Professor Gilbert Murray, of the chair of poetry at Harvard, has a remarkable gift, that of reading other people's thoughts under favorable conditions. Some months ago, while in England, Professor Murray's unusual power was given a test in circumstances which preclude any idea of collusion or trickery, at the London home of Gerald Balfour. The professor was sent out of the drawing room to another, with a thirty-foot room between him and the one in which Lord Balfour and his friends were sitting. The doors between were closed, and Lord Balfour said in a low voice: "I am thinking of Robert Walpole talking Latin to George I."

Then Professor Murray came back to the room and said: "Something eighteenth century?" Balfour nodded, and the professor continued:

"I don't think I shall get it. Dr. Johnson met George III in the king's library; but I am sure he is talking Latin to him, which he would not do. I don't think I shall get it right. Wait. I have nearly got it. Eighteenth century; somebody talking Latin to a king."

Thereupon Lord Balfour said to the party assembled in the drawing room:

"I urge all those who desire to make a true picture of the world we live in to remember that Professor Murray's experiments seem to prove conclusively that there is a wholly unknown, unexplained and un conjectured method of traversing space between two self-conscious organisms, upon which no theory of sound or electricity, nor any other theory, can throw the smallest light."—*Chicago Journal of Commerce*.

World's Star-Map

Thirty years ago a voluntary association of astronomers met and decided to make a photographic record of the heavens. To carry out this stupendous task the work was placed on an international basis. The British section, allotted to Royal Observatory, Greenwich, and the Cape Observatory, have just completed their findings.

Greenwich's findings consist of 1,000 plates and two huge volumes of over 500 pages, while Cape Observatory contributed nine volumes each over 200 pages.

Other observatories in different parts of the world are still at work on their sections; some will have finished in five years' time, others may take longer.

When the world star map is finished there will be a permanent record of the exact position in the heavens at the beginning of the 20th century of about 5,000,000 stars.—*Tidbits*.

The Nature of Matter by H. W. Beam

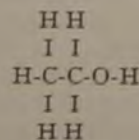
(Continued from page 8)

determining their number from the volume. We use as a unit a simple multiple of the natural unit of electricity.

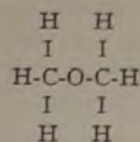
Atoms have a tendency to unite in groups to form molecules. The properties of the substances formed depend largely upon the way in which the atoms are arranged in the molecule.

Non luminous bodies have no color in the dark because color depends upon absorption. If a body looks red in a white light it is reflecting red and absorbing yellow and green. Both the reflection and absorption depend entirely upon the strength of the forces which bind the electron in the molecule.

Atoms may arrange themselves in molecules of every conceivable shape. To illustrate; atoms of carbon, hydrogen and oxygen may arrange themselves in this shape



and form ordinary alcohol. These same atoms may arrange themselves in this shape



and form methyl ether an entirely different substance. Heat, light, sound are vibrations varying in length and shape but nonetheless electronic.

The number of atoms in the universe is fixed and unchanging. They may arrange themselves as they will, none are lost or gained. There is no law of physics as certain as this.

We look around and see men and machines, birds, beasts, land and water, we

marvel that fire is a brother of water, that a tiny ant is like a locomotive, yet we know that in the ultimate structure all things are alike.

All chemical processes are continuous. There is more than suspicion that all our chemical elements are products of the radio active disintegration of one element—that all were originally hydrogen.

So is life and death a process of chemical change. In my opinion—but one phase—in an existence that is as deathless as the substances of which we are composed. It would seem paradoxical to say that whole dies while the integral parts live.

There is not the least bit of evidence in everything we know about physics and chemistry that proves that it is the inevitable fate of matter to undergo degeneration. Why then do we say that everything that lives must die when we have no proof for such a statement?

Life is nothing more than protoplasm (a chemical compound) reacting to physical and chemical changes.

Intelligence, which is a general adaptability to new problems and conditions of life, is a property of the proteins which are always present in protoplasm. The differences between individuals are the differences inherent in their proteins. The electrons of intelligence and the electrons of hempseed or milk are exactly the same in their fundamental structure and all live forever.

We may say that when we die we lose this form or shape. If so, what of that, human life does not begin with arms and legs and hands and eyes and a voice, it starts with a tiny speck of fertilized protoplasm. May not a new life in the other world have as simple a beginning?

If you argue that all life must come from existing life, then I challenge you to show which is dead!

Occult Initiation by W. Stuart Leech

(Continued from page 9)

to you, while in the physical, an invisible "Initiation Robe". This is no figment of speech. Back in the apostolic days they knew something concerning this and in Eusebius' *Ecclesiastical History* we find it named the *Sacerdotal Garment*. The Chaldean and the Pythagorean schools called this the *wedding garment*. Incidentally we are indebted to them for naming the site of the Pineal and the Pituitary gland the "*Bridal Bed*". The Hindoos termed this astral body the *Shagna Robe* (*Robe Sublime*), and the shagna plant of seven stalks containing the main ganglionic centers of the body; or the Hebraic "*seven candlesticks*".

Any one of the great planes of the world above the visible physical we have, from time immemorial, called heavens or the Kingdom of Heaven with one exception—the plane known as the "Desire World" called by others *purgatory*, hell, paradise. To hurry your psychical development and learn how to glimpse and function on these higher planes or worlds you are by natural methods literally "*taking the kingdom of heaven by storm*".

Times and conditions must be observed, passions and emotions (not killed) subdued, hates and other destructive im-

(Continued on page 32)

NEWS-NOTES

Sky-ads

The plan to convert London by electric sky signs is badly conceived. The best advertisement of the Gospel is a Christian living it in practice. That's what advocates of hammering in goodness with sledge-hammers always forget.—*John Bull*.

The Rev. J. H. Geelkerken, who in a recent sermon cast doubt upon the Biblical story of Eve and Serpent, was suspended three months by General Synod of Reformed Churches after a heresy trial which consisted in his refusal to interpret literally (Genesis 1: 2:).—*News Dispatch*.

Japan Bans Shrines

TOKIO.—The shrines bureau of the home department has ordered the destruction of thousands of small shrines throughout Japan dedicated to the primitive superstitious worship of foxes, snakes and other animals.

These shrines come down from times when animal worship and various forms of nature worship were part of the lives of the simple country people, and are doomed now on the ground that they are antagonistic to the progress of the nation.—*News Dispatch*.

The June *Atlantic* carries a searching tariff article—"Puritanism and Prosperity," by Reinhold Niebuhr—in which the Rev. Mr. Niebuhr agrees with Max Weber, German sociologist, that "Protestantism is the main root of the modern capitalistic spirit, and that, of all forms of Protestantism, Puritanism has been most successful in encouraging business enterprises."—*Judge*.

Ingersoll Lives!

Secretary of War D. Filley Davis received a letter from Representative Rankin, Democrat from Mississippi. The Congressman first related that in the Robert E. Lee mansion at Arlington, Va., there hangs an autographed copy of a speech by Robert G. Ingersoll. This, said the Congressman, "is offensive to every decent, loyal, self-respecting individual from the South . . . an unusual and unnecessary desecration" of the Lee mansion.—*Time*.

Prof. Julian Huxley predicts that in a thousand years there will hardly be standing room on the habitable parts of the globe. This decides us to leave before the egress gets too congested.—*Punch*.

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Occult Initiation by W. Stuart Leech

(Continued from page 30)

pulses subjugated by a will power of iron and all of the howling wolves and other frightful beasts within must be tamed before the initiation obe can be worn in full dress. There exist erroneous methods of development, such as *solar plexus unfoldment* while the other centers remain dormant, granting the person a back entrance to the sheepfold and there appearing not properly clothed when he may be seized and cast out, appearing to us on the physical as one suffering from various phobias and insanities.

In the spiritual, and all the rest of nature, it is the same old story of growth, from babyhood to childhood, from childhood to manhood. As with the plant so it is with the animal, as with the animal so it is with the spiritual. Man's physical form (not the Ego) is an evolved plant form. The plant and animal must be provided with the proper food before growth can take place. Your constructive works and thoughts produce results (or fruits) which are used by the *lunar forces* for building purposes. It is the practical workings of a higher chemistry: for each month of your life you are given *twelve distinct opportunities* to do constructive work. Twice a month higher radiations through *lunar forces* use the fruits of your works in

weaving the golden wedding garment, and it does not require much of a neophyte to take personal cognizance of this small but *great work* of nature.

The times and conditions are remarkably portrayed by the Mosaic laws and rules of temple service, shew bread and lunar day observations. Lift ritualism out of its interpolated degradation and its religious observation from all superstitious mummery, use it with just common sense and the star of truth will not be delayed in emerging with glorious scintillations from the clouds of your buried past.

One of the first observations of the aspirant for first hand knowledge is the certain but no less astounding work of the lunar forces weaving as it were his own higher garments. The work of these *nature forces* take place as sure as the ocean tide; not daily nor twice a day but twice a month. On the approach of the new and full moon a ripple is created throughout the whole system which any keen observer can sense.

The world is a great occult school. There are various human tried ways to obtain this natural initiation, but all are difficult, requiring the aspirant to work out his own salvation, not with fear and trembling, but under great discouragements and much hesitancy.

The Yellow Cat by John N. Parker

(Continued from page 24)

cerning the murder is in the hands of the police and the newspapers." The man's face blanched.

"I suppose you'll want to write a confession," Brown continued. "It'll make your sentence lighter, I suppose. Anyway, you can try it." Utterly exhausted, the man nodded.

"Yes, I'm tired of hiding it anyway," he said slowly, "if it hadn't been for that cat . . . that cat . . . but by heavens she's dead now . . . which makes twice I've killed Madeline . . . I guess she'll dog me to my grave . . . you don't know what hell is . . . to have that cat around all the time, and know it is Madeline looking at me. I knew she'd find some way of telling it soon . . . she did, I guess . . . I was too late . . . where's the cops?"

"They're coming. Why did you kill Miss Gregg?"

"I was her guardian and only relative. I got her money. Her father was wealthy." He moistened his lips wearily. "You'll say a word for me, won't you?"

"Where is her body now?"

"I destroyed every trace of it with acids. There was not a clue . . . not

a clue," he said almost boastfully, and closed his eyes. "If it hadn't been for that cat . . . that cat . . . that ca . . ." He again relapsed into unconsciousness, and Brown turned to the telephone.

Thirty minutes later, two plainclothesmen armed with a written confession from Gregg, carried him to a waiting ambulance. Brown seated himself and lighted a cigarette.

"First opportunity I've had to smoke for two days," he remarked to De Lanev. "Wonderful tobacco, this . . ."

"Devil take the tobacco! How did you figure this out? What happened to that plate? How did you connect Gregg with the crime? The whole blamed business smacks of Black Magic and that sort of thing."

"Black Magic? Well, hardly. Rather *White Magic* . . . poetic justice, if you will. Madeline Gregg was 'reincarnated' as the yellow cat, that's all. And she probably has been trying to tell someone of her murder for the past three years. She haunted Gregg, who in turn, abused her frightfully, but he dared not kill the cat until he learned . . . he was probably watching me when I took its photo-

(Continued on page 35)

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A—California is your goal and you will do well there.

C.N.C., Calif.—Where was I born?

A—Your question requires special concentration and cannot be answered in this column.

S.V.M., Mo.—Will I be a musical success?

A—You have talent; your success depends on yourself; work hard with what you have and the schooling will be provided when you are ready.

S.V., Pa.—Will we sell our property?

A—Do not advise sale. You must work for everything you win.

F.E., Calif.—What shall I take up for the future?

A—Dramatic art or music.

A.A., Calif.—In what profession will I be successful?

A—Law or real estate. You could not choose the wrong girl.

E.M., Calif.—Will I lose my home on account of mortgage?

A—No, friends will help you.

R.K., N.Y.—Would I succeed if I should study law or shall I specialize in music?

A—Specialize in music.

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DREAMS

Your Dreams Psychically Interpreted

The Dream Editor will interpret your dreams in this column as far as time and space permit. Those requesting reply by letter should inclose five dollars for this service. Address Dream Editor, The Occult Digest, 1904 North Clark Street, Chicago, Illinois.

E.T., Mo.—Your dream is quite symbolical of a change for the better. The yellow field with green foliage would designate a full life in years. The Virginia creeper, fresh and covered with dew, signifies added powers and possessions. The blue birds flying about, means good news coming from unexpected quarters.

M.E.A., Ia.—Your dream of flying is

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A—No. Yes.

M.C., Can.—Am I settled in my place of residence?

A—Content yourself for the present; you will be able to make a very good move in the spring.

T.M., Minn.—Am I successful this year in speculating?

A—This is not your year for speculation.

F.E.R., Ind.—In what profession, trade or business will I best succeed?

A—Practice law.

H.E.C., Can.—How long will I remain at my present work?

A—You will get a better position late this fall.

J.M.C., Ill.—Does being born with a veil signify great powers of discernment?

A—No; nature provides a covering for her creatures at birth to safeguard the eyes, ears, nose and mouth. When properly born, all have this covering intact. Observe how nature attends to the details of life.

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**America's
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The Wonderful Dog by Peter Gray Wolf

(Continued from page 17)

Arundel del Rea of University College, London. The details were taken, as the writer stated, from an article by Dr. MacKenzie in the Italian Review *Psiche*. Dr. MacKenzie has also described his experiments with Rolf in No. 52 of the *Archives de Psychologie* (Geneva) and in two numbers of this year's series of the *Annales des Sciences Psychique* (Paris).

"Some of the stories told about this dog are very amusing. In Mr. Del Re's letter, Rolf's aptitude for figures was mentioned. It is related of the dog by Dr. MacKenzie that Madame Morkel, having cause to suspect one of her children of getting help from somewhere in doing his sums, and not being able to get a satisfactory answer from the child himself, determined to watch the children while doing their lessons. The result was quite unexpected. The two youngest children were seated with the dog, and hardly had they heard their mother draw near, than they pushed him violently away, exclaiming, 'Be off, Rolf, here's mamma!' All three, said Madame Morkel, had the air of guilty persons taken in the act. The admission of the culprits confirmed the suspicions of the lady—the children made Rolf do their sums for them!"

Professor Marcus Hartog, M. A., D. Sc., F. L. S., F. R. H. S., Professor of Zoology in University College, Cork, has written as follows in the *Strand Magazine* for August, 1914:

"Mr. Krall, the horse trainer of Elberfeld, wrote a letter to Rolf, accompanied by a picture book containing a drawing of a school for animals, where the animals were not giving satisfaction. Rolf's answer was: 'Love. Glad of book; Daisy (the cat) must see. Animals like learning, bookmaker, story telling. Plenty gentlemen were there. Christ Child (Father Christmas) coming. Moth brings him. Horses have a (Christmas) tree, too. Rolf gives you little Rolf (photograph). Many kisses—Rolf.'"

This marvelous answer demanded eight hundred and fifty taps, and took fifty minutes. It was taken down in the presence of Professor Gruber, the Zoologist of Freiberg, Dr. Gruber, and several others, besides Mrs. and Louise Morkel.

MM. J. Larguier des Blancels and Ed. Claparede, Professor of Experimental Psychology at Geneva, and one of the editors of the *Archives de Psychologie*, were invited to examine the dog, and spent a morning and an afternoon with him. They say—"He acquitted himself brilliantly of the tests to which he was subjected. He 'tapped' spontaneously short sentences, addressed a letter to one of his ordinary correspondents, did little sums correctly, described pictures which were shown to him. In short he 'spoke'."

The broad fact is beyond doubt. But interesting as he is he hardly taught us anything on the psychology of the dog. What it is necessary to clear up is, in fact, to know if the word spoken is the expression of a personal thought, or if the animal is only, in relation to his mistress, a more or less passive instrument. In any case the Mannheim dog is a riddle which ought to be solved, and acknowledgments are due to Madame Morkel for furnishing psychologists with the opportunity of studying a problem as curious as it is captivating.

Dr. Hartog tells this story: "After the Continental custom Jela was being shaved. She was an airedale, Rolf's comrade. Despite her weekly bath they found plenty of fleas. Rolf tapped out: 'Rolf plenty fleas, Jela plentier.' During a conference with some learned men Rolf was rude. Suddenly he *scratched*, and was rebuked for bad manners. He tapped out—'Belly bite bad!'"

Dr. Hartog writes: "It is obvious that the whole value of this account depends upon the overwhelming evidence of the eminent scientific men who have investigated the phenomena. To read over their protocols will convince any impartial reader of the authenticity and sincerity of their records, and, in my opinion, justify our willingness to accept in the same spirit the narrations of Mrs. Morkel, which, uncorroborated would, we admit, be too startling for belief."

These are the men from whom Dr. Hartog obtained corroboration of the above. Emeritus Professor August Gruber; Dr. Karl Gruber, Lecturer on Zoology at the University of Munich; Professor Kraemer of the Royal Agricultural College at Hohenheim, in Wurtemberg; and Dr. Paul Sarasin, of Basle, anthropologist and Zoologist.

Dr. Hartog concludes thus: "I reproduce a translation of Dr. Karl Gruber's letter: 'Dear Professor: While thanking you for your friendly letter, I wish to confirm that I was a witness to Rolf's giving his answers. I was able to arrange investigations which excluded all conscious or unconscious deception, for Rolf alone was able to see the problems set for him to solve, and solved them. With regards. (Signed) Dr. Karl Gruber.'"

"To anyone," Dr. Hartog goes on—"who considers the evidence dispassionately, however, the admission of unsuspected powers of learning, thinking and expression in animals, becomes the only legitimate inference, startling as it at first appeared to all of us. I should add that neither the Mannheim dog nor the Elberfeld horses have ever been shown for money; the demonstration of their exploits has been a source of expense, not revenue."

My Stars Tell Me

(Continued from page 27)

to perfect it. They desire quick returns and become discouraged if having to wait for results they are forced to live in moderate means.

Generous and kind-hearted they frequently give to charity more than they can afford. The affections are deep but not demonstrative—the ambitions vaulting but often impracticable. With correct training they may attain the fame they dream of in the commercial and social world.

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The mental powers are well developed and they usually incline to occupations which require discriminating mental exercise, being usual past-masters in their various occupations or professions. This is a fortunate Cusp in which many world great personages were born.

The Yellow Cat

(Continued from page 32)

graph the first time . . . he lived in the old house, the Gregg mansion, you know . . . until he learned that I was interested. He didn't know how much I knew about it all, see? So he entered the apartment and killed it to prevent its exposing him. It was he who wrote the letter."

"How did he know the cat had intelligence, human intelligence?"

"How did he know it? How could anyone help knowing it? Perhaps she was trying to frighten him into a voluntary confession, who knows?"

"It's still queer. Something tells me there is another explanation." De Lancy persisted stubbornly. Brown smiled mystically.

"I have told you many times, De Lancy, that philosophy is shortsighted. It's a good road but it doesn't lead far."

"How do you account for the woman's picture on the plate?"

"Figure it out for yourself. You know as much about that as I do . . . However, it's time for breakfast. I suggest the Manhattan; the coffee there is a work of art."

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The Stars of September (Continued from page 20)

other, being 8° apart. Beyond Gienah on the E. at the distance of 6° or 7° are 2 other stars of 3d magnitude; the last of which marks the extremity of the eastern wing.

The stars in the neck are all too small to be noticed except one in the beak of the Swan, at the foot of the cross, called *Albireo*, of 3rd magnitude, about 16° S. W. of Sad'r and same distance S. E. of Lyra with which it makes nearly a right angle.

In the small space between Sad'r and Albireo the stars in the Milky-Way seem to be clustering into 2 separate divisions; each division containing over 165,000 stars.

Albireo bears northerly from Altair about 20°. S. and S. E. of Albireo may be seen the Fox and Goose and about midway between Albireo and Altair are 4 or 5 minute stars called the *Arrow*, the head of which is on the S. W. and can be distinguished by 2 stars situated close together. This constellation of 81 stars, includes 1 of 1st or 2nd magnitude, 6 of 3d, and 12 of the 4th.

Astronomers have discovered 3 variable stars in the Swan. *Chi*, situated in the neck, between Beta and Sad'r with its periodical changes of light are now ascertained to be completed in 405 days. *Sad'r* is also changeable. Its greatest lustre is less than that of a star of 3d magnitude and it gradually diminishes till it reaches that of the 6th. Its changes are irregular and do not seem to recur until after a period of 10 years or more. A 3d variable star, discovered in the head on June 20, 1670, by Athelne, appeared to be of 3d magnitude but was scarcely visible by October. In April, 1671, it was again seen, brighter than at first. After changes it disappeared in March, 1672, and has not been observed since.

These remarkable facts indicate a brilliant planetary system in this constellation which, in some of its revolutions, becomes visible to us.

ASTROLOGY. *Cygnus* bestows a contemplative, dreamy, cultured, adaptable nature. Affections ill-regulated and unsteady and talents develop late. Some love of water, swimming and the arts. By the Kabalists associated with Hebrew letter Resh and 20th Tarot Trump "Judgment."

CAPRICORNUS, the Goat, is the 10th sign and 11th constellation in the order

of the Zodiac and is situated S. of the Dolphin and next E. of Sagittarius. Its mean declination is 20° S.—its mean right ascension, 310°. It is on the meridian about 18th of September. The first point of the sign Capricorn, not the constellation, marks the southern tropic or winter solstice. The sun, therefore, arrives at this point of its orbit the 21st of December but does not reach the constellation Capricorn until January 16th.

The sun, having now attained its utmost declination S., after remaining a few days apparently stationary, begins once more to retrace its progress northwardly, affording to the wintry latitudes of the N. a grateful presage of returning spring.

At the period of the winter solstice, the sun is vertical to the tropic of Capricorn and the southern hemisphere enjoys the same light and heat which the northern hemisphere enjoys on the 21st of June, when the sun is vertical to the tropic of Cancer. It is, at this period, mid-day at the S. pole and midnight at the N. pole.

This constellation comprises 51 stars, the 3 largest are of 3d magnitude. There is an equal number of the 4th.

The head of Capricorn may be recognized by 2 stars of 3d magnitude, about 2° apart, called *Geidi* and *Dabih*. They are 28° from the Dolphin, in a southerly direction. *Geidi* is the most northern star of the two and is double. If a line be drawn from Lyra through Altair and produced about 23° farther it will point out the head of Capricorn. These 2 stars come to the meridian the 9th of September—a few minutes after Sad'r, in Cygni.

The sign of the Goat was called by ancient orientalists the "Southern Gate of the Sun" as Cancer was denominated the "Northern Gate." The 10 stars in the sign Capricorn, known to the ancients by the name of the "Tower of God" are probably now in the constellation Aquarius.

ASTROLOGY. *Ptolemy* says; "The stars in horns of Capricorn have efficacy similar to that of Venus, partly to that of Mars. Stars in the mouth are like Saturn and partly like Venus; those in the feet and the belly act in same manner as Mars and Mercury; those in the tail are like Saturn and Jupiter." Kabalists associate this constellation with Hebrew letter Yod and 10th Tarot Trump "The Wheel of Fortune."

NEXT MONTH: *Ailments Common to the Twelve Zodiacal Signs with Proper Diet Suggestions*

REVELATIONS of ARCHAEOLOGY

What the Reverent Spade is Finding of the Past

Diggers

North America. The most fascinating digging on this continent has been conducted by 5 distinct expeditions, amid ruins of the antique (600 B. C.—1500 A. D.) Mayan civilization.

In Yucatan, Dr. Herbert J. Spinden of Peabody Museum (Boston) and Gregory Mason reached the definite conclusion that the Mayas originated in the Mexican highlands and in Guatemala, not being immigrants from Africa or Polynesia as some suggest.

Edward Herbert ("Don Eduardo") Thompson, excavator of the sacred well of Yum Chac, the Rain God, and many another spot in Chichen Itza, the Mayan Capital, has pushed his investigations inland in Coba, an older, provincial Mayan city. The expedition found unknown ruins called by local bush-dwellers "Mac-anxoc" meaning "you can't read it," ruins of what was doubtless Coba's religious centre.

In Spanish Honduras. Dr. Thomas W. F. Gann of the British Museum investigated engraved Mayan monoliths that furnished an accurate check on what calendar archaeologists have worked out for Mayan history.

In Guatemala, Dr. Manuel Gamio of Mexico dug into highland strata, discovered archaic pottery and sculptures clearly pre-Mayan to support the theory that the Mayas' ancestors lived in the hills, whence earthquakes drove them to lower levels and firmer architecture.

In Mexico, a mixed band of diggers financed by J. L. Phillips of Georgia penetrated the wild interior of the State of Chiapas to Palenque, another extinct Mayan capital.

An expedition backed by the Mexican government headed by Professors Enrique Palacios and Miguel Mendesabal of the National Museum reported finding also in wild Chiapas a Mayan city older even than Palenque, a city dating to 1000 B. C. Guards were posted to prevent avaricious Indians from plundering the ruins, as they invariably try to do in search of Montezuma's treasure. (Montezuma was an Aztec, reigning in Mexico in the 16th Century. But so shrewd was Montezuma he may well have used Mayan ruins as his safety deposit vaults.)

Still deeper in wild Chiapas, the Mexican savants found a still older city, Juchavin, near the Guatemalan border. Signs indicated that the prehistoric inhabitants had covered their spacious settlement with a blanket of masonry before evacuating. The inscriptions on monoliths and on a "million-year-old" stone were reported of unknown designs, surely pre-Mayan.

In Louisiana, Smithsonian Institution men reported traces of Mayan influences in pottery and ornaments taken from "kitchen middens" or mounds of clam shells, upon which doubtless lived prehistoric ancestors of the Chitimachan mound-dwellers observed there in the 17th century by Frenchmen.

In Florida, a 35-ft. idol with Mongolian features, carved from "wood eternal" (sea mangrove), was found near a burial mound whose occupants lived, guessed scientists, 2,000 years ago.

In Arizona, Professor Byron Cummings of the state university refused to comment on the efficacy of a divining rod (a wishbone-shaped stick with a wooden thimbleful of "certain chemicals" at the fork) by which one of his geologists, one Charles Udall, located a mammoth's shoulder blade near Arivaca. Diviner Udall's thimble contained something sensitive to lime deposits. The stick dipped to outline a mammoth's tusk, a whole mammoth's skeleton, a buried dinosaur. Dr. Cummings, instead of theorizing about the instrument, proceeded to investigate further whether an important new fossil bed had been discovered.

In the Grand Canyon, along the Hermit Trail, U. S. National Museum men busied themselves making photographs of what some took to be tracks of a prehistoric 8-legged 16-toed animal in shale and sandstone strata, 400 ft. lower than any foot printed strata known thereabouts.

Near Flagstaff, Dr. J. Walter Fewkes, chief Smithsonian ethnologist, has taken up summer quarters to study the Hopi ruin of Wupatki, which he first described 25 years ago and last year succeeded in having preserved as a national monument.

From Kansas, to Washington, D. C., to Philadelphia, for exhibition by the Smithsonian Institution at the Sesquicentennial, went two fish skeletons, one of twelve feet, the other of six. Six-foot was inside twelve-foot, evidently having served as a fatal meal one day seven or eight million years ago.

In Washington, Professor Olaf Opsjon of Spokane probed and puzzled over ideographs found hidden beneath moss and lichen on a lava boulder near a burial mound. Other archaeologists awaited Professor Opsjon's reasons for believing that the runes were the work of a band of Norsemen in 1010 A. D., including 24 men, 7 women and a baby, who recorded their defeat by Indians during a Norse exploration hitherto unsuspected by lat-terday historians.

(Continued on page 42)

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SUPERSTITIONS ON THE HIGH SEAS

Steam and the wireless have cured the sailor of many of his old-time superstitions, but if he has ever served under sail there are some to which he still clings. He dislikes to see St. Elmo's lights or "Corpasants," as he calls them, and he has not yet conquered his aversion to a corpse in the cargo or a "sky pilot" as a passenger, feeling sure that either will bring bad luck to the ship.

The man at the wheel is supposed to be unable to steer straight if there is a cross-eyed person aboard. The ancient prejudice against carrying women on a "wind-jammer" or man-o'-war extends to feminine names, and a ship named for a woman is sure to be unlucky, tho a female figurehead brings good fortune.

Blue paint is also unpopular with seafaring men, who dislike to join a vessel having any part of her painted blue, and a Scotch sea captain once refused to let an apprentice come aboard because he was carrying his worldly possessions in a blue box. The construction of a ship is still believed by many mariners to forecast her whole future, and if she sticks on the ways and is reluctant to be launched, a dark fate is predicted.

A sailor may sing but he seldom whistles, for whistling is supposed to bring a hurricane, and many a cabin boy has had his ears cuffed for puckering up his lips. To turn a hatch upside down on deck invites misfortune, and Mother Carey's chickens flying between the masts betoken evil. To break a looking-glass means a broken mast and a broken tumbler foretells a shattered compass. A sneeze, bad luck unless one sneezes to the right.

Friday has lost much of its terror for the deep-sea sailor since so many ocean liners have made it their sailing day with no disastrous results, but there are old salts still living who consider it a "hoodoo." The Spanish sailor, on the contrary, regards Friday as extremely lucky, perhaps in part because Columbus started on his voyage of discovery on Friday.

Sharks following a ship means a death on board; gulls are believed to be the souls of the drowned sailors; and odd numbers are lucky. When a pig was killed in other days, and the captain wanted the wind to blow from a certain quarter, he had the animal killed with its nose in that direction. Pets bring good luck; to sail without a mascot is a risky thing.

The bad luck that attended the U. S. S. Texas was attributed by old men-o'-war-men to the fact that she had no mascot. Geese as mascots have a bad reputation with sailors. And most seamen believe that if a cat falls overboard and is drowned the vessel is doomed.—*Great Divide.*

PALMISTRY

By Constance Allen

Send in your handprints with one question Today

If you wish to obtain knowledge of your real self, your leading or latent capabilities, what you are best fitted for, what tendencies should be strengthened or what should be avoided. For better understanding of yourself Constance Allen will give you suggestions that may benefit your plans for the future. Give sex, year and date of birth with good impression of the lines of your hand (the palm) by using a rubber kodak roller (3 inch size) and printer's ink. Ink roller carefully, roll over palm, when well covered with ink, place palm with firm pressure on sheet of paper. Cleanse hands with gasoline, and send your palm-rint to THE OCCULT DIGEST, 1904 N. Clark Street, Chicago, Illinois.

T.H., Wash.—You have psychic powers, ability for public speaking. Suggest qualifying for conscious clairvoyance, not trance mediumship. Weigh, analyze psychic impressions until trained discrimination verifies their correctness. Begin and lecture before small group of students, undertake systematic course in psychic philosophy, absorb other people's viewpoints, enlarge your power of expression but do not become excited in argument. Gradually your "higher" understanding will develop—you will be in line for "seership." The present favorable for progress, future promises leisure, opportunities to develop your desired interests.

* * *

I.P.H., Ala.—Oftimes your very intense nature, susceptible to emotions, causes depressions that create misunderstandings, even to yourself. You have courage, love of mastery, sometimes rash, rebellious, innate pride causes extreme sensitiveness. You are magnetic, generous, restless, physically and mentally. You could be successful in corporations, government work, or managing active enterprises or as instructor in a boys' school. Music appeals but do not follow as a profession. There is one essential to your success—education, without which your future life will be mediocre. When 23 an unusual opportunity will develop, bring you into prominence, if your education qualifies you to its acceptance. A successful happy marriage not likely before 38. At 23 and 25, romantic experiences, not permanent. Until 23, study, obtain thorough education, and establish your future.

* * *

N.M., Calif.—Your greatest obstacle to any kind of success has been endeavoring to please others, yielding own interests to benefit associates or keep harmony. Future brings improving opportunities for pursuit individual interests. Take up some definite study requiring close concentration and memorizing. This will assist you to overcome mental indecision you have permitted to invade you. You

have highly organized nature, sensitive love, fond of flowers, music, social life. Near future brings closer friendships. Start now, select subjects dealing with metaphysical thought, start a little study group in your home. You will realize you are a factor in "holding people together"—unconsciously the nucleus which sustains interest. After a while this work gradually expands—you will be surprised at your success. The reason you are a "square peg in round hole"—you have neglected to exercise your really powerful individuality. Don't waver, persevere, your future can be made very gratifying.

* * *

C.D., N.M.—You have qualifications for making a good writer. As beginning, suggest newspaper training. Your mind seeks expression along many lines; politics, current events, scientific, deductive topics, detective mysteries. Newspaper work would qualify you as to style and method of expression but you need not adhere to it. Guard against being too radical in ideas as you are very positive mentally. Could make successful electrician. Your future promises very active successful life, many obstacles must be overcome, fortunately these will not discourage you.

* * *

A.B.P., Calif.—Take up social welfare work or civic interests. If no opportunity at present, study and qualify for same. You possess an influence over people quite unusual. Dealing with groups or organizations you would be a wonderful factor in creating systematic activity and enthusiasm. Study metaphysics and prepare for public speaking. Conditions still limited, but indications gradual betterment until 37 when you will be "in the open" in midst activities beyond your greatest expectations. You possess healing power to almost a miraculous degree which you can use physically and mentally. Study along this line. Don't worry about lack opportunities, you will find plenty in future. The beginning is already in sight.

Are Psychics Born? (Continued from page 25)

wrapped up in man for he is the last analysis of Life. He is composed of and comprises every other atom of all things in the Universe. It is his privilege to draw unto himself this supply and to express this supply through his organism.

Call it *psychic power* or by any name that pleases you; you need not believe for there is no creed to which you must subscribe. There is only one thing that is compulsory and that is that *you shall think, reason and discover that you hold the secret of Life within yourself.*

SMILING THRU'

Said a clergyman to a Negro convert:
"If you were walking along the road
and saw a low-hanging branch, and on
that branch a nice fat chicken, what
would you do?"

"Please don't ask dat question," begged
the Negro.

"Oh, yes, tell me what you would do."

"Well, you know I's only an infant in
de kingdom," was the significant reply.—
Tid Bits.

The usual complaints about the aver-
age sermon recall the story of a man who
was being shown over a country church
that was rather out of repair.

"Is there any dry rot in this place?" he
asked the verger.

"Only in the pulpit, sir!" was the reply.
—*Tid Bits.*

Cat—Shucks! I'm not afraid of dan-
ger—I've got nine lives!

Frog—That's nothing—I croak every
night.—*Judge.*

The prosecuting attorney was examin-
ing a negro witness.

"Now, Mose," he said, "tell us what
you know about this fight."

"Well, boss," began Mose, "I thinks—"
"I don't want to know what you think.
Tell us what you know."

"I thinks—"
"I told you not to tell what you think."

"But, boss," said Mose, apologetically,
"I ain't no lawyer nor preacher. Can't
talk without thinking."—*The Open Road.*

Jaakey—Why is it that the Jews don't
go to heaven any more?

Ikey—For vy?
"Because business has gone to hell."—
M. I. T. Voo Doo.

Frank returning home from a journey
read his own obituary notice in the local
paper. He telephoned at once to his
friend Norm.

"Have you seen the notice of my death
in the paper?"

"Yes. Where are you speaking from
now?"—*Ulk (Berlin).*

"I can understand how they find new
planets, but I can't understand how they
get to know their names."—*Vikingan,
Oslo.*

"Florence is an angel."
"Bah! She's painted all over."
"Did you ever see an angel that wasn't
painted?"—*Johns Hopkins Black and
Blue Jay.*

Among the most interesting pieces in
the jewelry collection was an Egyptian
scarab, inscribed with the date 1600 B. C.
—*California paper.*

DEAD MAN TWICE BREAKS
JAIL AT KIRBYVILLE.—*Headline in
a Texas paper.*

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NUMEROLOGY***The Mystic Revelation of Names and Numbers***

By Artie Mae Blackburn

EDITOR'S NOTE: No question answered unless querist's name and address given with following data: Full birth name and as now written, year, month and day of birth, married women give maiden name also.

D.E., Ill.—Briefly, your principal highlights of activity between 1926-7 birth-days are: opposing forces for indefinite periods, some disagreements of affairs in which the soul of you seems ensphered by conditions akin to bondage, desired plans fail to materialize as anticipated, better year for business than sentimental affairs, family connections shown to travel in manner which directly affects you.

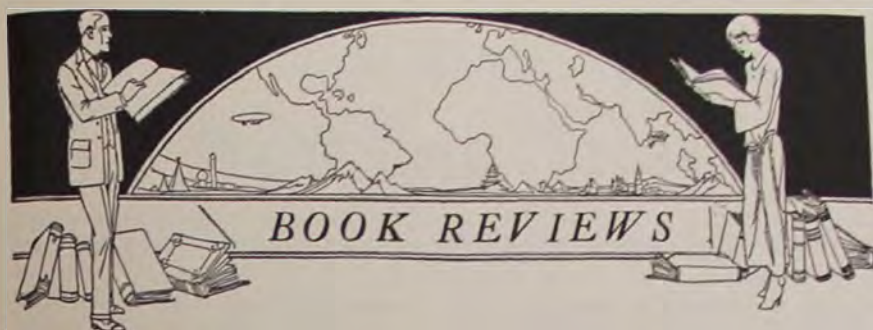
Be careful of falls, also when about water (a menace during coming year). Great concern about outcome undertakings; gifts, good will or heritage promised in some degree. Late part of 1927 warned to protect your interests; a critical period to be experienced unless fore-armed against malefic influences, which are afforded suitable channel through a name-vibration unfortunately now in-harmonious with birth influences. If you vibrate during life to present signed name you will be subject to hindrances, delays, limitations, disappointments, losses, thwarted ambitions. Slight change in signature helpful in overcoming opposition, jealousy and public criticism that present arrangement attracts. This condition recurrent periodically; you seem to succeed famously when sudden reverses occur and inevitable conditions arise resulting in complete overthrow of your plans.

Notice this year's Sundays as related to your vitality. The ebb and flow of vital forces especially marked. Conserve and maximize your life forces on favorable days. Income derived several sources simultaneously through remainder of life. Destined to many changes of wide variety from material to spiritual levels. Choose locale of vacations wisely. Success promised in mail order lines excepting afflicted periods. Marks or scars on hands, arms, shoulders will be present ere you pass from this earth. You belong to large enterprises; association with restricted interests deadly to progress altho management general affairs best left to others. An extremist, inclined to scientific knowledge, skilled with hands in definite lines, you could easily attract fame and fortune thru inventive genius altho anything of gritty earthly nature is repulsive. Great consideration for others, especially the afflicted. You bring your plans to successful termination if not interfered with altho some scattering of forces present. Cultivate continuity and one pointedness. Do not wear jade or cornelian; blood deficient in kali-mur.

Altho quick-witted and original with much nervous energy, worry and anxiety are your enemies. Leading mystics, writers, speakers, musicians, artists have similar forces. Intestinal tract and nerves suffer if forces depleted. Your abilities and inherent capabilities place you in class by yourself. Will gain thru matters pertaining to religion, philosophy, learning, higher faculties of mind, shipping, voyage, horses (could easily attract serious accident thru horses). More than one marriage shown.

Mrs. M.M.C., Mrs. M.K., S.M.M., V.M., J.L.C., and others—Know, good friends, that a scientific consideration of your name, its action in your life, its present cycle of influence, and the advisability of any contemplated changes therein must be calculated in reference to your individual birth-data. Failure to include with question the day, month and year of birth, makes it quite impossible to reply. It is the relation of your name to your individual birth-forces which determines its effect on your life. No name is universally fortunate; none, discordant. You are under constantly progressive planetary influences which express thru correspondingly progressive forces of the consecutive letters of your names. Therefore to determine the exact point of your present evolution, we must have some point of departure—the birthdate—as the basis of calculation. Mrs. M. M. C., had you used the Violet vibration, there would be attracted less burden-bearing than comes with the present name. A very deep nature is yours, expressing much restless activity.

O.H.R., P.I.—"Many I's in your name" means several letters vibrating I. The science of name-reading has its origin in the book of esoteric doctrine, the Kabala, in which every letter is a *number*, and every number, a *letter*. The ancient Hebrew and Chaldee alphabets are expressed in Roman characters, there being no separate numerals in these languages. Each of the 22 letters of the Kabala is linked with a definite planetary or zodiacal force. Persons having a similar planetary force expressing thru a repetition of a given letter in their respective names will, by the attraction of this common force, be mutually drawn to each other. This does not presuppose the existence of enduring harmony between such persons. The positive or receptive forces (determined by sound) expressing thru such names decides their effect upon each other.



MY PSYCHIC ADVENTURES. By J. Malcolm Bird (Munn & Co.).

This interesting group of "clinical observations" should have a place in the library of every one who professes even the least interest in psychical phenomena, since it marks a new high point in the revival of public interest in this oldest of sciences.

It is a sprightly, readable, albeit, cautious account of a good reporter's experiences with a few of the best British and Continental mediums and Ada Besinet of Toledo, Ohio.

It was written with the instruction from his principals, The Scientific American Publishing Company, to avoid any but provisional conclusions; the apologete will nevertheless find invaluable material in the authority of Mr. Bird's experiences with psychical values.

Just precisely why we agree that the subjective may be objectively measured with the conceptual technique of hand-cuff artists and behavioristic psychologists has never been explained.

In mathematics we raise numbers to minus powers and dismiss these negative quantities as symbolic applications; it would indeed be interesting to watch those same individuals who refuse transcendental explanations of the psychical drive "a flivver" 50 miles through a minus 50 miles in space.

CABRIDA, The Garden of the Gods. By Mulla Hanaranda. American Library Service.

Every thinker will want to read Cabrida—a work of fiction that dramatizes one of the greatest problems of human life, portraying love, adventure, mystery and revelation with commentaries upon world affairs. In the mystic Orient love and philosophy perplexes and solves its problems under the almighty hand of a Greater Destiny that rules through natural laws.

THE WOMAN I AM. By Amber Lee. (Seltzer.)

In the realm of biographical fiction, we have received from Thomas Seltzer, *The Woman I Am*, by Amber Lee, which purports to be the life story of a woman of the *demi monde* who, by dispassionate calculation of the monetary value of the passions of her succession of admirers

has retired to a becoming penitence and penalty for the sins of her hectic career. It is not much of a record, but for those to whom *Casanova* would be caviar, it is an excellent substitute. Whether Amber Lee is a woman whose literary lamp might have burned brightly under other circumstances, or whether she is an ambitious and highly imaginative journalist masking his abilities under the pseudonym for purposes of publication it is difficult to ascertain.

MORE THINGS IN HEAVEN AND EARTH. By Robert Blatchford. Methuen & Co. (London).

The author, a life-long materialist, in his "Adventures in Quest of a Soul," gives a temperate answer to the usual arguments against spiritualism and explains through personal experience, careful study of others' experiences, how he abandoned his materialistic beliefs for the theory and facts of a demonstrated human survival of death. Interesting, helpful, and convincing to all who are perplexed in the mind-maze of religions.

PSYCHIC MESSAGES FROM OSCAR WILDE. Edited by Hester Travers Smith. T. Werner Laurie, Ltd. (London).

A series of communications received through automatic writing by Hester Travers Smith, with a preface by Sir William F. Barrett, F. R. S., augmented by ouija board intelligence received in 1913 these writings have excited exceptional interest as a record of characteristic individuality that seems to offer a preponderance of evidence of the genuineness of the manifesting spirit personality of Oscar Wilde. An unusually attractive work in its field.

THE ETHERIC DOUBLE and Allied Phenomena. By Major Arthur E. Powell. Theosophical Pub. House (London).

The kind of a book every occultist is looking for presenting in scientific lucid style with diagrams and illustrations the physiological and psychological functions of the spirit bodies, covering mental and psychical phenomena in the fields of suggestion and the subconscious by a well-known author whose theosophical interpretations of life are coveted and respected by thousands.

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ARCHAEOLOGY (Continued from page 37)

Europe. Little news came from the greatest digging project in history: the exhumation of the Athenian *agora* by the American School of Classical Studies at Athens, which began in May.

At Gibraltar, a Miss Garrod of Oxford University unearthed the frontal bone and other fragments of an immature human skull estimated 25,000 years old (Stone Age).

At Corinth, Professor T. Leslie Shear of Princeton University conducted excavations on the great theatre site, disclosing several super-imposed theatres of various eras, sculptures of Greeks and Amazons embattled, the labors of Hercules, giants' heads.

At Rome, from the deep, deep bottom of Lake Nemi, dredgers brought up bits of timber long known to be parts of an old Roman pleasure barge, which U. S. agriculture experts declared to have been built of sprucewood. Forthwith, Premier Mussolini declared his engineers would raise the craft and probably treasures, too, a feat that baffled ingenious Leonardo da Vinci in the 15th century.

Near Moscow, a Dr. Grigorovich unearthed what he believed was a fossilized human brain, lying in soft white clay hard by a mammoth's tooth.

Asia. Digging in Asia has been handicapped by civil ructions. The chief expedition, under Roy Chapman Andrews of the American Museum of Natural History, waits at Peking to re-enter the

Gobi Desert and investigate further the fossil beds that Andrews believes prove Asia to have been the dispersion centre of all mammalia. While waiting, however, Andrews' paleontologist, Walter Granger, investigated a trade in "dragon bones" that has flourished along the Yangtze River for many centuries. He was led to a fossil bed in the province of Szechwan, containing remains of some two score Pleistocene animals including a stegodon (form of mammoth), giant tapir, rhinoceros and guar (bison).

Africa. Few African finds were reported, either from Egypt or the extensive workings at Carthage. The most notable despatch came from Germany, where Professor L. Borchardt advanced a new theory on the "lost continent," *Atlantis*.

Professor Borchardt had fitted references in Plato, Diodorus, Pliny, Ptolemy and other ancient historians together with names he found still extant in Tunis and among the Libyan tribes of the Sahara, arriving at the conclusion that "Atlantis" was an island in the "Sea of Atlantis," which the earthquake of 1250 B. C. changed to the wide salt marshes known now as Shott el-Jerid, inland from the Gulf of Gabes. The "Pillars of Hercules" were not, according to Professor Borchardt, what we now call Gibraltar, but were in the Sahara south of the "Sea of Atlantis."—*Time*.

BOOK REVIEWS (Continued from page 41)

PEOPLE OF OTHER WORLDS. By Vesta La Vesta. G. T. Funk (N. Y.).

A seeress' birdseye view of the inhabitants of the planets, the solar system, sun and moon, who claims to have astrally visited and describes the life and people of other worlds.

HOW TO DEVELOP PSYCHIC POWER. By Rev. Franklin A. Thomas (The Author).

This work sets forth some very interesting facts about mental concentration, the value of breathing, how and what to eat, and a method of forming "classes."

EDIE. By W. Harold Speer. Rider & Co. (London).

Messages from Spirit-Land—an account of highly successful seances with professional and private mediums in which the writer, a crime investigator for Scotland Yards, loses a daughter "Edie," and in his search for the truth becomes a convert to spirit-return from without the folds of orthodoxy.

SOUL SCIENCE. By Rev. Franklin A. Thomas (The Author).

The author sets forth his proof of life after death, giving an insight into the revelations which Dr. Thomas has experienced in the field of psychical research of the life after death.

FATE OR DESTINY. A New Optimism. By Louis Liserer. (Christopher.)

This book is a philosophy of a new optimism advancing the author's discovery of conscious and subconscious body, mind and soul activities stressing the necessity of harmony as the one essential for constructive building.

POWER AND PURPOSE. By H. Ernest Hunt. Wm. Rider & Son (London).

Cameos of Life by an influential author whose essays reflect the common sense of scientific inquiry and logical contemplation.

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PSYCHIC PHENOMENA—Spirit Photography, Its Results (illus.), by J. Malcolm Bird, an editor of Scientific American—How to Develop Spirit Photography (illus.)—Spirit Phenomena of the Bible (references)—How to Conduct Spirit Circles—The New Spiritism (illus.)—How to Get Table Tappings and Rappings—Psychic Manifestations from the American press—Psychic Slight—Preparing the Seance Room—Your Psychic Powers and How to Develop Them. By Hereward Carrington (covers all different phases of spirit-forces)—The Power of Psychometry—How to Help the Dead—Materialization and What It Means—How to Scientifically Photograph the Unseen—Scientific American Psychic Investigation (its scope, conditions, procedure)—Psychic Experiences of J. Malcolm Bird, an Editor of "The Scientific American"—How to Use the Ouija Board—Report Upon Psychic Phenomena (illus.), by Naval Commander Kozelnick—Phrenology a Psychic Study—Conan Doyle to Prove Spiritism. More important he says than politics, bolshevism, or wars—How Abraham Lincoln Came to Issue His Famous Emancipation Proclamation—One Man's Experience After Death—I Have Tasted Death—Psychic Experiences (Birth or Death—Story of Three Men Who Spoke at Their Own Funeral—How Long Lost Relatives Are Found by a Psychic—Natural Explanation for All Spirit Phenomena.

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